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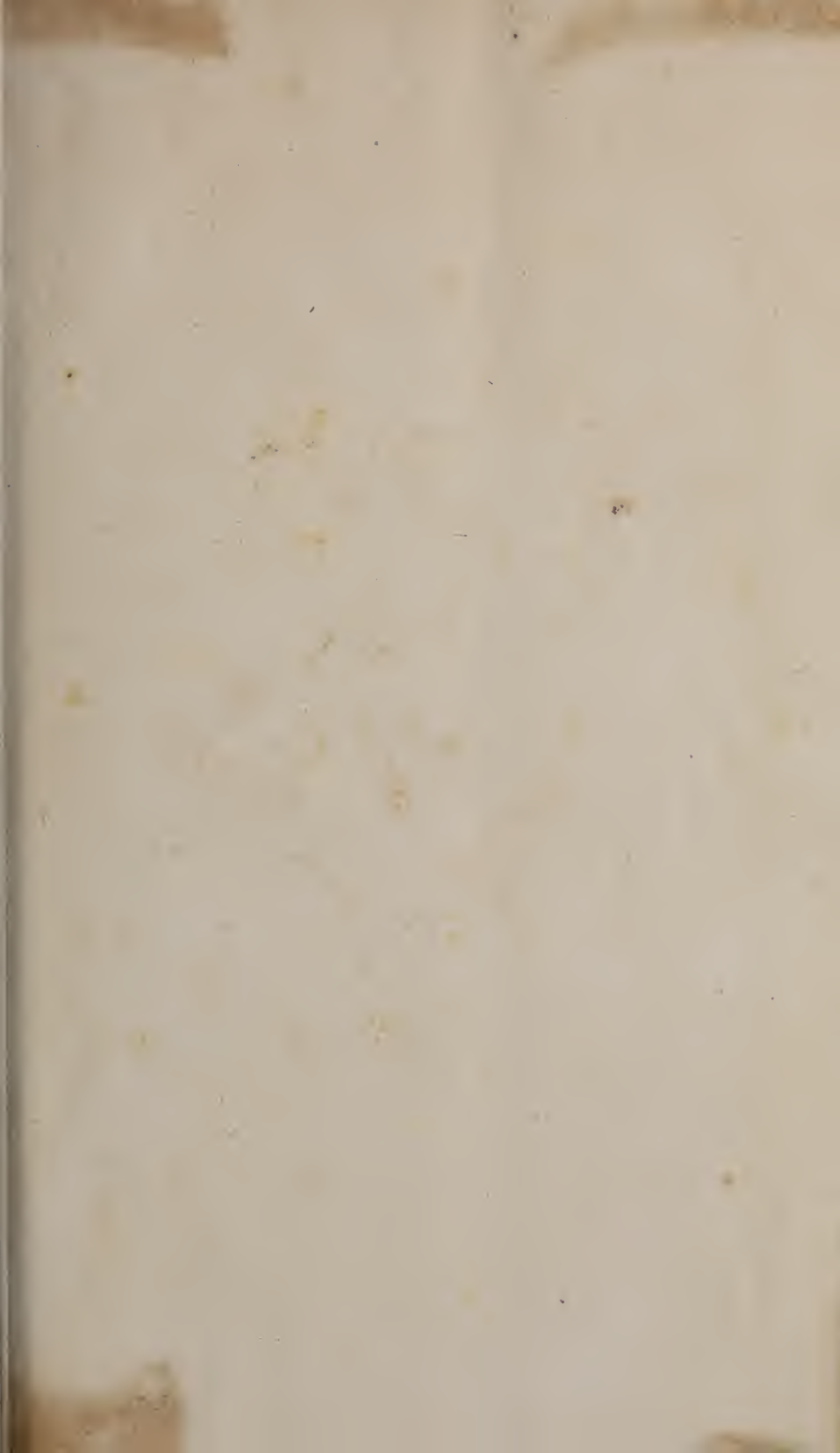
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MEMOIR OF MR. ENSIGN LINCOLN.

The subject of this Memoir was born at Hingham, Massachusetts, January 8, 1779. He was the youngest of nine children. His connexions sustained a reputable character for good sense and probity, and several of them have enjoyed a large share of the public confidence. His opportunities for early education were uncommonly good for the period, and his subsequent history has shown that he did not permit them to pass unimproved. He enjoyed, besides, the unspeakable advantages of religious training, and impressions were made upon his mind coeval with the first developments of conscience and reason, the results of which were visible through life. To the sanctified influence of such an education must be attributed much of that peculiar figure and coloring of temperament which distinguished his character, and made him an object of such universal and uniform esteem. In infancy and childhood his mind was subjected to that moulding agency, which no one can apply with so much wisdom and effectiveness, as a discreetly pious *mother*. She taught him the duty of prayer, and previously to the age of ten years, he habitually used those forms of prayer which she furnished him. Afterwards he laid aside the formularies, and uttered his own desires in his own language.

At the age of fourteen he came to Boston, and entered the office of Messrs. Manning and Loring, as an apprentice at the printing business, where he acquired and maintained a high reputation for conscientiousness, sobriety and fidelity. He attended the ministry of the Rev. Dr. Baldwin, and from his lips received those holy instructions which were ultimately blessed to his conversion. The impressions of his childhood were renewed and deepened, and he soon began to discover the nature of sin and the condition of his own heart. In his private diary, commenced about this period, he has given an account of his opening convictions, and of the views and feelings which he entertained in reference to his personal depravedness. Possessing naturally a very amiable disposition, he had, as the results of a religious education and a tender conscience, superadded nearly all the external formalities of a religious life. Consequently he had conceived his condition to be very fair and encouraging. But as his mind became enlightened by the Spirit of truth, he found that he had mistaken not only the nature of religion, but also his own standing in the sight of God. He soon discovered that mere abstinence from external improprieties was insufficient to secure the blessings of salvation; and learned the necessity of that renewing of the heart, which is indispensable to life and happiness. His prayers assumed a new aspect; for he now prayed *as a sinner*, with a sense of his need, rather than as a self-righteous duty. His convictions,

though deep and effectual, partook nothing of the spasmodic character, but were the result of the great truths of the Bible, gradually opened to his mind and gradually believed.

After a season of anxiety, prayer, and investigation, he became aware that his feelings and views had undergone a considerable change; but a long period elapsed, before he admitted the persuasion that this change was regeneration. Others immediately discovered satisfactory evidence that his conversion was genuine; but his own diffidence was excessive, and repelled the most distant intimation of the probability of such a fact. His experience did not correspond in its *details* with the experience of others whom he considered as excellent models of piety, and he thence concluded that it could not be the product of the Holy Spirit. How common this mistake! How often injurious! As a consequence of this misapprehension, Mr. Lincoln suffered exceedingly from darkness. Though in many respects, he was to others an eminent pattern of piety, yet he enjoyed none of the comfort of hope, and could not be induced to make a public profession, because his religious exercises did not conform to the standard by which he was predetermined to gauge them. He evidently delighted in the Scriptures, for he read them much and attentively. He loved devotion; and was accustomed to repair to the office an hour earlier than his fellow apprentices, that he might have time and retirement for the purpose of communion with his Heavenly Father. His life was entirely consistent, and all pronounced him a Christian. But he considered them all mistaken; and it was not until he learned to look at the *results* rather than the *modus* of experience for proof of conversion, and to compare those results with the requisitions of the gospel, rather than with delusive living models, that the mist went up from his mind, and he was constrained to admit that grace had renewed his heart, and brought him into the relationship of a son and heir of God. The relief to his mind was indescribably great; and though his friends derived from this change no new proof of the reality of his interest in Christ, yet they rejoiced for his sake, and for the sake of the cause of piety, which they foresaw would find in him a pillar of unusual strength.

In the year 1799, at the age of twenty, he was baptized by Dr. Baldwin, and became a member of the Second Baptist Church in Boston. Here he gained the esteem of his Pastor and all the brethren by his affectionateness of manner, his meekness and simplicity of deportment, and his uniform fidelity to his covenant engagements. It has been said concerning him, that "he was a member of a church several years before he participated in any of its deliberations, from a feeling that it was indecorous to obtrude his opinions on those who were more aged, and had more wisdom and experience than himself. And it was not till a friend spake of him to his venerable Pastor, as a young man of talents and great promise, that he was drawn from the shade in which he had voluntarily remained."*

He continued his connexion with the Second Church, until some time after the constitution of the Third Church in Charles Street, to which he felt it his duty to remove his relation. His motive was to assist in strengthening and building up that interest, which was then feeble; and that his usefulness was as great, as his intention was disinterested, testimony can be given by all who were associated with him in the same enterprise.

It was not generally known that his mind had ever been seriously occupied with the idea of engaging in the public ministry, and it is quite probable that he would not so soon have attempted to preach, had not providence seemed to conduct him into the pulpit by a way which he could not question to be the path of duty. The Rev. Mr. Sharp, then of Newark, N. J., had engaged to supply the pulpit of the Church in Charles Street, on the first Sabbath in September, 1811. "But unavoidable circumstances prevented. And as the church had agreed, from its organization, always to assemble for worship, whether they

* Dr. Sharp's "Tribute of respect to the character and memory of Mr. Ensign Lincoln;" from which several extracts are made in the course of this article.

were favored with a minister or not, Mr. Lincoln was requested on that occasion to direct the services. He complied with that request; and more perhaps to the surprise of himself than of others, preached two very acceptable and interesting sermons." From that time till his death he preached frequently; and his labors in that department have been recognized as productive of great good to Zion. Though repeatedly and urgently importuned to receive ordination, he always declined, desiring no distinction beyond that of usefulness as a lay-preacher, in connexion with the important secular business in which he had engaged.

When the church in Federal Street was constituted, in 1827, he was one of the foremost in the colony that undertook that promising enterprise, and his energies were prayerfully and perseveringly devoted to its promotion.

His death, which occurred December 2, 1832, was preceded by sickness of about two weeks. For several days at first, no special anxiety was felt concerning his case, either by himself or his friends. His indisposition was slight, and was considered as resulting chiefly from severe affliction in his family—the extreme illness of his only daughter, and the sudden death of a beloved son. But it soon became apparent that disease was secretly preying upon his constitution, and no effort was spared which skill and affection could make, to arrest its progress and repair its ravages. But its hold on the living organs had become too deep to be dislodged by human means, and the disorder speedily assumed a type of acuteness that discouraged all hope, and threw a gloom over a large circle of anxious minds. Mr. Lincoln himself became satisfied that his end was near; but he betrayed no emotion either of regret or gladness. His medical attendant has since remarked, that although his sufferings must have been severe in the extreme, yet no one present could discover, except by inquiry, that he was afflicted with the slightest pain. His anxieties and conversation had no connexion with his own case, but were appropriated to subjects of higher moment. He knew whom he had believed, and therefore felt no apprehension about the future. His worldly business, extensive and complicated, and his children, already motherless, and about to be fatherless, he calmly surrendered into the hands of a faithful God. Consequently he was tranquil, and waited the issue with simplicity and meekness. His last hours were precisely such as any one who understood his peculiar Christian temperament would have anticipated—placid, serene and cheerful. "It was," says his physician, "a glorious scene." By his death, as well as by his life, he glorified God.

A short time before his dissolution, he remarked to a friend; "If I should live to the age of Methuselah, I could find no better time to die." Another quoted the words of the apostle, "*To you therefore that believe he [Jesus] is precious.*" "Yes," he replied, "*he is precious,*" and then repeated a favorite stanza:—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

To an inquiry whether he enjoyed the presence of Christ, he readily answered, "The Saviour promised to be with me a great while ago, and he will fulfil every word. *When I pass through the waters, he will be with me; and through the rivers, they shall not overflow me;—when I walk through the fire I shall not be burned, neither shall the flame kindle upon me.*" To another friend who said, "I am glad that Jesus is with you," he replied, "Yes; *he is the chief among ten thousands, and the one altogether lovely.*"

About an hour before his death, he offered the following prayer:—"Blessed Saviour, into thy hands do I commit my spirit. Make me thine in the bonds of an everlasting covenant. Lovely, gracious Redeemer, what has been wrong, do thou forgive; what has been gracious, do thou record." Awaking from a light slumber, he repeated, with much emphasis, that sweet verse of Watts:—

“ I asked them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death.”

Being asked how he felt; “ Oh, delightfully,” was his characteristic reply. “ What makes you feel so ? ” “ The Lord reigneth ; he will do infinitely well for me and mine. I feel entire confidence in his wisdom and goodness.” A female friend said to him, “ Jesus wants you to come and behold his glory.” “ Yes,” said he, “ not to behold *his* glory would be no heaven.” Some one present commenced repeating the stanza :—

“ There shall we see his face,
And never, never sin ; ”

when Mr. Lincoln immediately finished it—

“ There from the rivers of his grace
Drink endless pleasures.”

These are merely a specimen of the numerous expressions which are remembered by his friends with affectionate delight ; but they are sufficient to exhibit the holy calmness and serenity of his soul, in prospect of an event which is seldom contemplated with such perfect composure. His end was peace.

In giving a portrait of our deceased brother's character, we feel no embarrassment on account of any deformity or defectiveness in his leading features. Among those who knew him, we hazard nothing in saying that the sun of the present century has not shone upon an individual, who combined so many of the excellencies which are requisite to completeness of character.

But as others, better qualified than ourselves, have well executed this service, we shall, in the remainder of this article, avail ourselves chiefly of their efforts. The subjoined paragraphs are extracted from a very judicious discourse by the Pastor of the Charles Street Church, preached the Sabbath after Mr. Lincoln's interment.

“ No one who knew him, ever doubted his piety. And those who knew him best, had the best evidence of it. It was not in him a transient and fitful feeling. It was not a flame, merely kindled by the devotional ardour of others, and as suddenly extinguished. It burned purely, mildly, and steadily, without apparent intermission. He held habitual communion with the skies. Although he was extremely pleasant as a friend, and would converse cheerfully and freely, on the affairs of business, and the events of the day, as one who felt a rational interest in them, yet he could pass from these topics, without any apparent abruptness, to those higher and nobler themes in which he most delighted.

“ But it was at home, in his own beloved family circle, where his piety shone with peculiar brightness. Those who had the happiness of an occasional residence with him, can bear testimony, how pleasant and acceptable he made his morning and evening devotions. His kind and pertinent remarks on the portion of scripture that was read, his unaffected simplicity, and his earnestness of manner, convinced every one that he was an Israelite indeed, in whom there was no guile.

“ In him was the spirit of wisdom. Such of you as were connected with him under all the circumstances of this religious society from its formation until his dismissal to the church in Federal-Street, including a period of twenty years, know well, how wise he was in counsel, and how prudent in action. There were occurrences in the early history of this society which would probably have ended in its disorganization, had it not been for the great discretion of the deceased, and a few others who were imbued with a kindred spirit. The blessing of the peace-maker, was always his. When any unhappy collision ever occurred in the church, he never was the individual to increase it. No unkind remarks escaped his lips. He was a mediator between brethren. He loved to unite those who had been alienated from each other. And knowing that a soft answer turneth away wrath, he would not unfrequently use the language of entreaty, when in truth stern rebuke was deserved. He was extremely cautious

of wounding the feelings of others ; and when his own were injured, would say, "I might express my displeasure ; but I have concluded that when I come to die, I shall feel better that I pass it over." By silence, forbearance, and conciliatory words and conduct, he contributed in an uncommon degree to the peace and union of the numerous societies with which he was connected.

"A more modest, simple-purposed man never lived. His single aim was to be useful. If this were accomplished, it never seemed a matter of concern to him, whether he occupied a conspicuous or an obscure station. He was willing to take any position, assigned to him, if it only afforded the prospect of turning men from the paths of disobedience to the wisdom of the just. He knew, what many preachers have yet to learn—the extent of his talents. And he never stretched himself beyond his own measure. He never attempted to be brilliant. He never soared to a height which he was unable to sustain. Hence, he seldom, if ever, raised hopes which were disappointed. His hearers never expected any thing from his lips but what was characterized by piety, modesty, affection and good sense ; and these expectations were sure to be realized. He admired Cowper's description of a preacher, and answered well to the requirement in which he says :

"I seek divine simplicity in him
Who handles things divine."

"And the spirit which was so predominant in his ministry, was with him every where. He was never obtrusive nor overbearing. In his secular concerns, although firm, he was ever conciliatory, and gained the confidence and respect of all who transacted business with him. 'He has left behind him,' says one, who has paid an honorable tribute to his memory, 'many more noisy, ostentatious and presuming, but there are few who combine so many of the useful qualities with so much retiring modesty. There are few who have done so much good in so noiseless a manner.'

"He was always ready to every good word and work. If a plan of charity was presented to his notice, and he thought it would be beneficial to his fellow beings, he was prepared to promote it.

"It was indeed his honor to aid in the formation of almost all the religious and humane charitable societies that appertained to the appropriate sphere in which he moved. He was active in the organization of the Evangelical Tract Society—the Howard Benevolent Society—the Boston Baptist Foreign Mission Society—the Massachusetts Baptist Education Society, and other institutions of a similar character. To these he not only gave his name, but much of his time, and thoughts, and pen, as well as his property.

"His disinterested labors as a minister, are known to you all. He could say, in the confidence of commanding the belief of the most sceptical, 'I seek not yours, but you.' No one could accuse him of being an hireling, for he labored without fee or reward. Few men preached more frequently, more acceptably, or more successfully. He was constant in season and out of season : and he did not labour in vain. Few if any of our settled pastors had the satisfaction of being so extensively useful. The churches of our denomination at Lynn—East Cambridge—Cambridge-port—Roxbury—South Boston and Federal Street, were more indebted to him for their formation and early progress than to any other minister. Others gave him their countenance, and were occasionally fellow workers with him, but he was the principal and most efficient instrument. Nor were his labors confined to the vicinity of Boston. Many churches at a distance will long and affectionately remember his timely and useful services."

In addition to this unequivocal and honorable testimony, we take the liberty to introduce extracts from a few communications addressed to the Hon. Heman Lincoln, a most endeared friend and associate of the good man whose departure we lament—whose spirit and example we admire.

The first is from the pen of a gentleman in a southern city, who was a fellow apprentice with Mr. L. in the office of Messrs. Manning and Loring :—

“And is he gone to his rest! I shall never look on his like again in this vale of tears. I have the happiness of knowing many excellent men and women; but our departed friend has for thirty-five years stood before me in all the intercourse I have been permitted with him, and all I have otherwise known of him, the most perfect exhibition of the Christian character that has ever been presented to my contemplation, in narrative or in fact, since our divine Master ascended to his rest and his glory. Though my personal intercourse for many years has been but very occasional, his image has seldom been long absent, from the days of our boyhood, when his early, but deep-toned piety was sufficient to impress and control a bevy of thoughtless boys, of whom I was one, and for which I trust I have reason to bless my gracious Master. It never was, and it never will be, possible for me to describe the sensations produced by many interviews with him I have been permitted to enjoy, and in meditating on what has from time to time come to my knowledge in regard to him. His expression, which you relate in the last scene of this mortal tabernacle, “delightfully,” is so characteristic of the religion of his life, that it came with most overpowering force. And all is most natural, while it is most vivid. The doings of divine Providence for the last two years, with him and his family, have been of a most marked and interesting character. When contemplating what God had done for his children, he might almost have been permitted the language of Simeon; and yet we beheld it, as a season when his counsel and his example were needed to bring forward the young plants of the kingdom to fruitful maturity. But our speculations are short sighted. Our God governs in love. He cannot be mistaken in what is *good* for his children, and his children’s children.

The bereavement is of no ordinary character, and must be felt deep and long, not only by his interesting family, (to whom you will communicate my profoundest sympathies) but by an extensive community, who will hardly at once estimate the amount of their loss. But to my excellent relative, and friend, Edmands, I fear it will be almost overpowering. He has looked to and leaned on him, for more than a quarter of a century with a confidence entire and unwavering, while they have prosecuted their worldly affairs, and brought up their families in harmony and comfort.—I know your counsel and consolation will not be wanting to alleviate the shock and lighten the burden.”

The following is from the Rev. Dr. Chapin, President of the Columbian College, D. C.

“But what shall I say? To speak to you of the worth of bro. Lincoln would seem, in one sense, as useless as to light a taper to increase the splendor of noon. Instead of mourning that he is dead, let us rather rejoice that he is gone to enjoy those mansions which Christ purchased for him by his own blood, and has long been preparing for his reception. What a mercy that there is a heaven of endless rest, for the believer! There is one trait in bro. Lincoln’s character which, I think ought to be dwelt upon: I mean its perfection, not *absolute*, but *relative* perfection. From the time of his public profession of Christ until his death, what charge could have been sustained against him in any of the relations of life? What was the fault in him as a citizen, as a father, as a husband, as a printer, as a book-merchant, as a Christian brother, as an officer in the church, as a minister of the gospel? You have seen him in all these relations. And where did you ever find a man filling these relations so near to perfection? The christian *uniformity* of his character through so long a period, and in so many stations and trials, constitutes his highest glory. He had at his control an able pen, and an engine of vast power, the press. But did he in a single instance prostitute them to mercenary ends, or to worldly fame? How conscientious was he in wielding them in the cause of truth and righteousness! His press, instead of casting off poison to the soul, he made to produce many works in literature, in science, and religion, of standard excellence—works which may bless distant countries and remote generations. Let us be thankful that we ever had such a brother, and that we so long enjoyed his society, and that he has left so many monuments of the divine power of that gospel which made him such a blessing to earth and such a meet spirit for heaven.”

The next is from the Rev. Thomas B. Ripley, of Bangor, Me.—

“I can hardly realize that that excellent man, your beloved kinsman, is now no more on earth. I can think of no individual whom I loved and respected more. He was, indeed, a good man. He *walked with God, and he is not with us, for God has taken him*. His piety was deep and steady and eminently practical. But why should I attempt to describe his character to one who knew him so well? Since his death, earth has appeared less desirable, and heaven more so, to you. Another cord which bound you to the earth is broken, and fastened to the skies.

How truly lovely and desirable such a life and such a death! Oh that every Christian might thus live! Then would men see in living characters the nature, design, and tendency of the religion of Christ. Oh, what a religion! how pure, generous, noble, benevolent and fraught with comforts—and at what an infinite remove it is, from every thing selfish, grovelling, impure, deceitful and proud! Oh, when will men learn what the gospel is; when shall it shine forth in the lives of its professors?

Have you read Robert Hall's *sweet* sermon on the death of Dr. Ryland? If you have not, do get it immediately. It is full of most charming thoughts. I can think of nothing in any other uninspired writer, so *exactly adapted* to your present state of bereavement. The conclusion of the sermon is of surpassing beauty and pathos. I can, in anticipation, and by the power of sympathy, rejoice in the joy you will experience, while reading that admirable sermon.

It appears very desirable that a Memoir of that good man should be prepared by some one who knew him well. His strict integrity, his uniform piety, his warm benevolence, his public spirit, his unspotted life, his seriousness, so distant from austerity, his cheerfulness, so removed from levity, his good will to all men, his delight in the saints, his labors to build up the kingdom of Christ, and the blessed *results* of these labors, already manifest in Boston and the vicinity and elsewhere, ought to be clearly held up to the public, to stimulate and encourage others. What he *was* and *did*, others may be and do, through aid from Christ, obtained in answer to prayer. Oh, may those of us, who survive be not slothful, but be followers of them (who through faith and patience inherit the promises.”

We conclude these quotations with an extract of a letter from the Rev. Dr. Wayland, President of Brown University:—

“Not till yesterday did I hear of bro. Lincoln's serious illness. This evening, I have heard that he has already departed, and was this very afternoon to be removed to the silent tomb.

Most sincerely do I sympathize with you, his dearest friend, with his bereaved family, and with the afflicted church of Christ. How solemn, how unexpected this dispensation! He has been taken away in his full strength. He was one of those pillars of our Zion, which we thought could not be removed. Every one, and every thing leaned upon him, and no one felt that he would soon change. A chasm has been made, which I do not expect soon, if ever, to see filled. A standard bearer has fallen; who shall take his place?

Since his death was mentioned to me, I have been striving to think of one who was of more value to the church as a layman. I could not think of one. I have thought of clergymen; and the result was the same. There are truly official stations of importance, held by valuable men. But in them much depends upon the station; and this serves to fill up the man, if the man do not fill up the place. But you may look over a dozen cities before you find a man in a private station, who has cleared away around himself so large and so fertile a field of usefulness. I know of no man to fill up his place.

How many and how diversified were the excellencies which he exemplified! Every talent that he possessed was devoted most faithfully to his Master's service. As a man of business, conducting a large concern for a long series of years with unblemished reputation. As a disciple of Christ, meek, humble, peace-making, zealous, pure, just, holy, temperate, self-denying; and all this so

habitually and regularly, that any one who knew him would have been surprised to see him otherwise. When others were falling away, he was steadfast. While others were lukewarm, he was always fervent. While others were fainting, he was of good courage. And again, while others were zealous, he was always in the front rank, to cheer the advancing and yet repress the vain glorious. How warm his love to the saints! How universal, and yet how cordial his sympathies! And this was not only the case with his personal friends, but with every one who bore the name and exhibited the temper of the Christian disciple. His home was a resting place for Zion's travellers.

As a preacher, he was always impressive, judicious and pious. As a counsellor, prudent, cautious, yet not timid, sober and yet decided, his loss will long be felt in the various institutions with which he was connected.

When such men are removed, the blow falls heavily upon Zion. Thus will it be with you, and specially in the Federal Street Church. May God raise up others to supply the void which he has made."

As many of the friends of Mr. Lincoln are extremely desirous that a more extended Memoir, than would be compatible with the pages of a small periodical, should hereafter be given to the public, we have chosen to restrict this article within narrow limits. Could his character as a parent, a citizen, a man of business, a Christian, and a preacher, be fully and fairly exhibited by a skilful and impartial hand, we cannot question that the volume would meet with a ready sale, and be productive of extensive benefit.

CHRISTIAN DUTY.

There seems to be, in the minds of many Christians, a strange dubiousness in respect to the path of duty. The circumstances of their early education have rivetted in their bosoms an unreasonable determination to hear the voice of God so loudly that its meaning cannot be mistaken, before they will stir. They seem resolved to find Jehovah in the tempest, the earthquake, or the fire; while they forget the revealings of the still, small voice.

It cannot be doubted that there was a period, when clearness of evidence, similar to that which they now demand, was requisite. For example, in the primary modes of worship and the primary acts of human duty, we apprehend, man needed the converse of the Deity in Paradise to direct him. Abraham would never have performed such an act as he did, to test the purity and steadfastness of his faith, without a direct voice from heaven, making known the will of God. Noah would not have foreseen the coming flood, and provided a refuge from its waters, unless a merciful Providence had bidden him prepare for its approach. Moses would not have left the allurements of the Egyptian court, and taken upon himself the conduct of his brethren to the land of Canaan, if the voice had not come to him again and again, sanctioned by the miracle of the burning bush, the leprous hand, and the serpent-wand.

But in those days, men were placed in very different circumstances from those in which they are placed now. There was then no written revelation from which they might decipher, even with dimness, the will of God. If he did not make known their duty, provided it were at all out of the common course of things, by direct command from heaven, it could not be discovered. Hence the necessity for the frequent visits of angels to our earth; and for the frequent miracles that bore testimony to men of the existence and the purposes of Jehovah. How would the holy men of those times have rejoiced in a written revelation, like ours! It would have seemed almost to place them in the observatory of the universe, whence they could admire the past, foresee the future, and learn the way of duty, at any time, with a good degree of certainty from their infallible chart.

So unreasonable, however, have men grown in our days, that, with the experience of nearly six thousand years, the plain guidings of Providence, and the sunshine of revelation to direct them, they complain that mists hover so thickly around the path of duty, as to require a supernatural sun to penetrate them. They suppose God has a course, which he designs they should pursue, and that it, and it alone, will eventually tell most to his glory. But they imagine it to be so enveloped in uncertainty, that they cannot decide whether they are or are not doing his will, nor do they feel able to say, whether they are or are not in the precise sphere, where their talents will be most useful, and their efforts most successful. If they could see the "fingers of a man's hand" writing their duty on the wall, they would be satisfied. If amid a "light from heaven, above the brightness of the sun," a voice should tell them what God would have them do, they would do it. If the Almighty should pass by in the tempest, the earthquake, or the fire, they would understand that he had spoken. But how can it be, that that still, small voice, which they can scarcely hear at all, is the voice of God? And where shall they get faith to follow its summonings, when they are so indistinct and obscure?

Yet those same indistinct and obscure summonings are all we need, and all we shall ever have, to guide us into duty. And the reason is obvious—for we need nothing more. Our Father knew in what circumstances we should be placed. He understood how necessary it would be that we should be able to decide concerning our course of conduct; and we cannot, hence, for a moment believe that he left the data, from which we were to reason, imperfect. We would not ungratefully accuse him of leaving us in impenetrable darkness, or even in a bewildering mist, where his own glory, the peace of the universe and our own happiness, might be the price of such an oversight. No; far be it from us to cherish so ungenerous a suspicion.

But whence is it, then, that we are so often obliged to pray and wait, and pray and wait, for months sometimes, before we can resolve the question of duty? Why are we so long left in the dark, if God has truly given us all necessary light? Why—if we may be permitted to speak freely—we reply, the reason is simply this: we are unwilling to hear the voice of the Lord. We are reluctant to acknowledge that the course is right, which conscience and the divine word mark out; and while we pray and wait, hoping to make some other course right, or that God will somehow make a compromise with our reluctant spirits, the mists gather, and the clouds collect, and the light departs and darkness hovers. We bring the darkness by our unwillingness to see the path, on which the light so clearly blazes. We, perhaps, shut our eyes at first, and try to persuade ourselves that the hedges are full of thorns and nettles, and the whole way irrevocably overgrown with weeds, so that we cannot pursue it. And then we open our eyes a little, and, behold, we are bewildered and confused, and we do not really know what is right and what is wrong. But if, at all times, we were to say and *feel* with the young prophet—"Speak, Lord, for thy servant heareth,"—and were we at once to do the will of God, as soon as it is known, we should soon be freed from half the puzzling questions that now afflict us.

We are aware that many a heart will rebel against this summary disposition of a host of difficulties and troubles. And we should expect to be severely reproached for inexperience and ignorance of human nature, were we not to substantiate the above remarks by a few plain applications.

It will be allowed, at the outset, that it is every man's duty to gain the most rapid possible growth in grace—to do the utmost possible good to his fellow-men—and, in general, to make his talents, be they two or ten, tell to the utmost possible extent, in the promotion of the honor of God.

When we suppose an individual capable of examining a question of duty, we, of course, take it for granted, that he has attained a degree of mental discipline—that he understands the character and calibre of his own mind, and is able and willing to collect and arrange facts, where it is requisite, as the basis of his reasoning.

The question of duty, with the mass of private Christians, has an immense number of branches, all of which can, by no means, be brought into view. The principle, however, lying at the root of the solution of them all, is the same, viz.—how, under given circumstances, can they so act, as most certainly to effect the prime object of their existence? And in forming a reply, let them beware of throwing a veil of mystery around one of the plainest things in nature; for if darkness and a mist fall upon them, it will be because they court it. They are able to decide any question concerning outlays and incomes connected with their family affairs or their secular business. They collect all the facts within their reach that can have a bearing on the subject—and then—what have they obtained?—Not certainty; but mere probability; and on this probability they act. Now this is all they are required to do, and all they can expect in the question of Christian duty. From a diligent comparison of the facts within their reach, and a sober use of their own reason, with prayer for the aid of wisdom from on high, they can attain to probability; and when this is attained, let them act accordingly. Thus it is not necessary to spend months and even years, as some Christians profess to do, in deciding whether they should act in one way, rather than in another. They do not thus in their secular affairs; if they should, wreck and ruin would soon be the consequence.

We think the notion ought to be distinctly settled in the mind of every one, that Christian duty is as really a matter of cool, dispassionate reasoning, as duties, which merely concern this world. In the former, indeed, we have, if we seek it, divine guidance and the ennobling influence of holy motive, which are sometimes withholden in the latter. But this super-addition does not, most certainly, dispossess us of our mental faculties, and make us machines. We do not suppose religion to be like the ravings of Apollo's priests, when the oracular response was to be uttered, nor like the unaccountable madness of the Cumean Sibyl. If reason ever has full, calm, unbiassed movement, it is in matters of religion.

We cannot consent to pass to another point, before saying a word on a subject, which has hitherto excited but little regard in the American church—we mean, the subject of *Christian colonies*. It certainly admits of question, whether private Christians in our crowded cities are doing so much for the promotion of religion as they ought to do, and as they might do, in other situations. We firmly believe they do wrong in remaining cooped up among a crowd, surfeited with the privileges of religion, and gratifying their own selfish spirits with Christian enjoyment, when their holy example and holy instruction might be so beneficial in promoting the cause of the Redeemer in destitute places. There are regions in our own land, to say nothing of foreign countries, where one pious family would exert a blessed and a sanctifying influence on a whole village. And if two or three pious families, would consent to forego the privileges of home, that they might thus honor Christ in the wilderness, by settling, in such companies, among our western population, we believe they would soon learn the meaning of the expressions—"Ye are the salt of the earth"—"Ye are the light of the world." Home missionaries and Home Missionary Societies would, in a few years, become needless appendages to the benevolent operations of the day. Our whole country would become truly and consistently Christian; and all our efforts might then be devoted to the foreign service. Similar colonies might then go from among us to distant countries, and thus serve as friends to comfort, and auxiliaries to aid our missionaries among the heathen.

With cool thought, consider for a moment this project. You pledged yourself at the altar of your Christian profession, to devote yourself to the cause of the Redeemer. The understanding was, when you thus came out from the world, that your time, your talents, your all was to be given to Christ—that you were always to inquire for his will—and, if one course of conduct should seem more likely than another to promote his glory, you promised to pursue that course. Now inquire, whether you are doing so much for God as you possibly might do, in a less thickly settled region? Would not your influence as a

Christian, as a Sabbath school teacher, be probably more extensive there, than here? And could you subsist and support your family there? The question is not—if you could have *all* your present comforts and privileges; nor if you would grow wealthy there, so fast as you can here? These are minor considerations, when the good of man and the honor of God are concerned. But could you, all things considered, *live* there, and make yourself more widely useful than you can now? This is cool reasoning; and if reason and conscience answer yes—then you have the still, small voice of God, guiding you to duty. You are not to wait for it to be inscribed on the skies, or to be told you by a special messenger from heaven. You are already informed. You have the revealings of the Spirit, directing you; and, though the voice seem indistinct, and the right course a mere probability, yet would you not act on a much lower probability in secular affairs?

We may now proceed a step further. Perhaps no class of men talk so much of the difficulty of deciding questions of duty as ministers. And, truly, so important is their work, that if any one ought to arrive very nearly at a certainty in his conclusions, they are the men. Yet ministers are no more to expect a miraculous light shining on their pathway, than private Christians. They must decipher the will of God, just as other men do, from a calm and diligent comparison of facts and probabilities; and when they come to a conclusion so reasonable and natural, that, in secular things, they would act upon it, let them do the same in respect to divine things.

When young men are engaged in the closing years of study in our public institutions, and sometimes earlier, the question usually comes up—'Where shall I spend my life? Is it my duty to go to the heathen—or to the Western Valley—or to sit down among the endearments and refinements of my own native circle?'—This question, all, probably, ask themselves. A few answer it fairly. Many turn it over and over in their minds, just to satisfy a restless conscience; and then sit down at home, while they leave the world lying in wickedness.

The heathen world, every such young man will allow, has the greatest claim upon his services. For, however scattered may be the population, and however distant the ministers in our own land, it cannot be said, that any portion of it is so abandoned by God, that the people could not learn the way of salvation, if they were desirous of doing so. By travelling, at most, a few days' journey, any man in North America might be instructed concerning the things of religion. But very, very few in heathen countries *can* obtain Christian knowledge, if they would. There is no way in which they can be instructed, unless men go from Christian lands, and let in the light upon them. The importance of sustaining our own churches, and increasing their number and their power, we would not, for a moment, question. Nor would we agree with some, who think we *ought* now to let alone our own land, till all others have, at least, the same facilities with ourselves for attaining religious knowledge. But while we acknowledge the prior claim, if you please, of our own waste places, we still assert that enough men will be always found, whose health, or domestic circumstances will absolutely demand their remaining at home. While now so large a number, comparatively, of young men are entering the ministry, of robust health, and with no domestic ties to bind them, we say, upon *their* services, the heathen world has the greatest claim.

The young men in our literary institutions acknowledge this; and hence arises the question in their minds—'Shall I go to the heathen?' Recal, for a moment, some things said above concerning your covenant vows, and the obligation, which you admit, to make the utmost possible use of the talents God has given you. Set out with the distinct understanding that you are to go, without fail, where duty, *probably*, calls. Let us suppose, before investigation, you are inclined to think God designs for you a foreign station. After examining your talents, your acquisitions, your mental character and habits, do you think you could be more useful there than any where else? Is your constitution, your state of health, such as to favor it? Have you no domestic ties to

bind you here, beyond those which Christian duty commands you to sever, rather than disobey Christ? If you give to these questions the answer which, at least, half the young men who leave our seminaries can give, then *your duty* is decided. God calls you to the heathen. He speaks with his still, small voice. And he will never speak more distinctly on the question of your duty. This is all the evidence of your duty you are ever to expect under any circumstances, on any subject. You are able to interpret the probable will of God; and the interpretation is, that you are called to the service abroad. If you could get as much evidence concerning the proper mode of acting in secular affairs, you would certainly know how to proceed; especially, when the evidence the other way is so comparatively feeble. You are bound to act upon probabilities, in the same way, concerning your duty to the heathen world; and no future facts ought to be viewed as evidence, that your present wrong decision was pleasing to God. If you stay at home, you may, indeed, be successful, and, perhaps, be able to persuade yourself, after some years, that you are really in the station of the greatest possible usefulness. But where are those heathen, to whom you ought to have broken the bread of life? No one—no one has gone to them, and they are left to perish. If you had gone, your present people would have been provided for, and the heathen besides; and, perhaps, God would have made some one else as useful to them, as he has made you. But now, where are those heathen to whom *you* ought to have gone? Alas! no one has taken pity on them; and when you had the light of strong probabilities concerning your duty, you refused to comply.

While we are upon the subject of questions of duty concerning missions, and the manner of deciding them, we may be allowed a single remark further. When the prior claim of the heathen world on our sympathies and our labors has once been made out and acknowledged, the proper question to be answered by every man about entering the ministry, is not—‘Why *should* I go on a foreign mission?’ But—‘Why *SHOULD* I NOT go on a foreign mission?’ And if the second form cannot be satisfactorily answered, our duty is clear; we must go.

A similar mode of proceeding will avail, when ministers are called from one parish, or from one part of the country, to another. Let them sit down and seriously inquire, whether they can make their talents and their influence tell more to the glory of God and the good of men in the other, than in their present position? If they can, the question is decided. They ought to go. And their present people, however fond they may be, should not, for a moment, object. Ministers are not private property; but the property of the church. They belong not to one parish; but to the cause of God. If their presence is required in your circle, rejoice in it; and aid them with all your influence. If in some other place they could be, even in a slight degree more useful than with you, send them; for the voice that summons them is the voice of God. And though duty should call them to a somewhat more distant parish, viz. in a heathen country, send them; for the Lord hath need of them. He will give you another; therefore submit to him in this thing.

We have now finished what we designed to say in this article, on the subject of Christian duty. We began it with the sincere wish of making men more philosophical—or, to speak plainly, with the wish of making Christians act like intelligent, reasoning beings, in respect to duty connected primarily with religion, as they do in deciding questions of duty respecting secular affairs. We would have them listen for the whispered revelations of the Spirit, and not expect the tempest and the thunder storm to teach them. We would have them learn their duty from a calm process of reasoning, in view of sufficient facts, aided by the Holy Ghost, sought in fervent prayer. And when they have received the dimmest indications, when they have heard the most gentle breathings of the Spirit’s will, we would have them *act*—not waiting for the fingers of a man’s hand to write it on the wall, nor for the finger of God to inscribe it on the firmament.

PROPOSALS TO MINISTERS OF THE GOSPEL.

We will now proceed to address those who are in a more public situation. And because no men in the world are under such obligations to do good as the **MINISTERS OF THE GOSPEL**, "it is necessary that the word of God should be first spoken unto them." I trust, therefore, my fathers and brethren in the ministry will "suffer the word of exhortation."

It must be admitted, that they who are "men of God" should be *always at work for God*. Certainly, they who are dedicated to the special service of the Lord, should never be satisfied, but when they are in the most sensible manner serving him. Certainly, they whom the great King has brought nearer to himself than other men, should be more unwearied than others, in endeavoring to advance his kingdom. They, whom the word of God calls angels, ought certainly to be of an angelical disposition; always disposed to do good, like the good angels;—ministers ever on the wing to "do his pleasure." It is no improper proposal, that they would seriously set themselves to think, "what are the points wherein I should be wise and do good, like an angel of God? Or, if an angel were in the flesh, as I am, and in such a post as mine, what methods may I justly imagine that he would use to glorify God?" What wonderful offices of kindness would the good angels cheerfully perform for such their "fellow servants!"

We must call upon our people, "to be ready to every good work." We must go before them in it, and by our own readiness, at every good work, show them the manner of performing it. "Timothy," said the apostle, "be thou an example of the believers." It is a true maxim, and you cannot think of it too frequently; "The life of a minister is the life of his ministry." There is also another maxim of the same kind; "The sins of teachers are the teachers of sins."

Allow me, sirs, to say, that your opportunities to do good are singular. Your want of worldly riches, and generally of any means of obtaining them, is compensated by those opportunities to do good, with which you are *enriched*. The true spirit of a minister will cause you to consider yourselves *enriched*, when those precious things are conferred upon you, and to prize them above lands, or money, or any temporal possessions whatever. "Let me abound in good works, and I care not who abounds in riches." Well said, brave Melancthon!

It is to be hoped, that the main principle which actuated you, when you first entered upon the evangelical ministry, was a desire to do good in the world. If that principle was then too feeble in its operation, it is time that it should now act more vigorously, and that a zeal for doing good should now "eat up" your time, your thoughts, your all.

That you may be good men, and be mightily inspired and assisted from heaven to do good, it is needful that you should be *men of prayer*. This, my first request, I suppose to be fully admitted. In pursuance of this intention, it appears very necessary that you should occasionally set apart whole days for secret prayer and fasting, and thus perfume your studies with extraordinary devotions: such exercises may be also properly accompanied with the giving of alms, to go up as a memorial before the Lord. By these means, you may obtain, together with the pardon of your unfruitfulness, (for which, alas! we have such frequent occasion to apply to the great sacrifice,) a wonderful improvement in piety and sanctity; the vast importance of which, to form a useful minister, none can describe. "Sanctify them in (or for) thy truth," said our Saviour. They should be *sanctified*, who would become instruments for the propagation of the truth. You may obtain, by prayer, such an influence from heaven upon your minds, and such an indwelling of the Holy Spirit, as will render you grave, discreet, humble, generous, and worthy to be "greatly beloved." You may obtain those influences from above that will dispel the enchantments, and conquer the temptations which might otherwise do much

mischief in your neighborhood. You may obtain direction and assistance for the many services requisite to be performed, in the discharge of your ministry. Finally, you may fetch down unknown blessings on your flocks, and on the people at large, for whom you are to be the Lord's remembrancers.

Your public prayers, if suitably composed, will be excellent engines to "do good." The more judicious, the more affectionate, the more argumentative you are in them, the more you will teach your people to pray. And I would ask, how can you prosecute any intention of piety among your people more effectually, than by letting them see you praying, weeping, striving, and in an importunate agony before the Lord, in order to obtain the blessing for them? The more appropriately you represent the various cases of your people in your public prayers, the more devoutly sensible you will make them of their own cases; and by this means they will obtain much consolation. The prayers you offer at baptisms may be so managed, as greatly to awaken in the minds of all present, a sense of their baptismal obligations. What effusions of the Holy Spirit may your people experience, if your prayers at the table of the Lord, should be such as Nazianzen describes his father's to have been;—"made by the Holy Spirit of God."

Your sermons, if they be well studied, as they ought to be, from the consideration of their being offerings to God, as well as to his people, will "do good" beyond all expression. The manner of your studying them may very much contribute to their usefulness. It is necessary that you carefully consider the state of your flocks; and bring them such truths, as will best suit their present circumstances. In order to this, you will observe their condition, their faults, their snares, and their griefs; that you may "speak a word in season;" and that, if any remarkable providence occur among your people, you may make a suitable improvement of it. It will be useful to consider the different ages and circumstances of your people, and what lessons of piety may be inculcated on each; what exhortations should be given to the communicants, to those who are under the bonds of the covenant; what advice should be addressed to the aged; what admonitions to the poor, to the rich, to the worldly, and to those who are in public situations; what consolations should be afforded to the afflicted; and what instruction may be necessary, with respect to the personal callings of your hearers. Above all, the young must not be forgotten: you will employ all possible means to cultivate early piety. Yea, you may do well to make it understood, that you would willingly be informed, by any persons or societies in your flocks, what subjects they may wish to hear explained. By giving them sermons on such subjects, you will at least very much edify those who requested them; and, it is probable, many other persons besides.

In studying your sermons, it might be profitable at the close of every paragraph, to pause, and endeavor, with ejaculations to heaven and self-examination, to feel some impression of the truths contained in that paragraph on your own mind, before you proceed any farther. By such a practice, the hours which you spend in composing a sermon, will prove to you so many hours of devotion; the day in which you have made a sermon, will even leave upon your mind such a savour as a day of prayer commonly does. When you come to preach the sermon, you will do it with great liberty and assurance; and the truths thus prepared will be likely to come with more sensible warmth and life upon the auditory:—from the heart, and to the heart! A famous preacher used to say, "I never dare to preach a sermon to others, till I have first got some good by it myself." And I will add, that such a method is most likely to render it useful to others. Let the saying of the ancients be remembered: "he that trifles in the pulpit shall weep in hell;" and the modern saying, "cold preachers make bold sinners."

How much good may be done, sirs, by your visits! It would be well for you to impose it as a law upon yourselves, "never to make an unprofitable visit." Even when you pay a visit merely for the sake of civility or entertainment, it would be easy for you to observe this law; "that you will drop some sen-

tence or other, which may be good for the use of edifying, before you leave the company." There have been pastors who have been able to say, that they scarce ever went into a house among their people, without some essay or purpose to do good in the house before they left it.

The same rule might properly be observed with such as come to us, as well as with those whom we visit. Why should any of our people ever come near us, without our contriving to speak something to them that may be for their advantage? Peter Martyr having spent many days in Bucer's house, published this report of his visit; "I can truly affirm, that I never left his table, without some addition to my knowledge!" I make no doubt that the observation of this rule may be very consistent, with an affable, and, as far as is suitable, a facetious conversation. But let it be remembered, that, "what are but jests in the mouth of the people, are blasphemies in the mouth of the priest."

It was said of Ignatius, "that he carried Christ about with him in his heart;" and this I will say, if to represent a glorious Christ to the view, the love and the admiration of all people, be the grand intention of your life; if you are desirous to be a star to lead men to Christ; if you are exquisitely studious, that the holiness and yet the gentleness of a glorious Christ may shine in your conversation; if in your public discourses you do with rapture bring in the mention of a glorious Christ in every paragraph, and on every occasion where he is to be spoken of; and if in your private conversation you contrive to insinuate something of his glories and praises, wherever it may be decently introduced; finally, if when you find that a glorious Christ is the more considered and acknowledged by your means, it fills you with "joy unspeakable and full of glory," and you exclaim, "Lord, this is my desired happiness," truly, you then live to good purpose, you "do good" emphatically! [*Colton Mather.*]

OUGHT MISSIONARIES TO BE ENGAGED FOR LIFE?

The method of conducting Foreign Missions cannot be considered so settled and perfect, as to render discussion either unnecessary or unreasonable. Permit me to offer a few thoughts on one part of this great subject: viz. *Ought missionaries to be, in all cases, engaged for life?*

My opinion is that missionaries to distant heathen countries ought to be engaged for a *definite number of years*, of which *ten* should be the extent. This opinion is entertained by the beloved EUSTACE CAREY, and was imbibed from some hints thrown out by him during a long and interesting conversation on the subject. From that time, my mind has been often intently occupied on this important question. I venture to offer very briefly the result of my reflections, hoping that, if I am proved in the wrong, we may at least gain light by the discussion.

The following are some of the reasons for the opinion expressed above.

1. *Many more missionaries would be found to offer themselves.*

The separation for life from all relations and friends, and the prospect of bringing up a family without the advantages of education, and dying to leave them among heathen, *is more than the case demands*, or than nature can often be found to bear. But if a door of hope remain open, if, when the oldest child is not more than 7 or 8 years of age, the enfeebled herald of the gospel may return, renovate his constitution by his native air and habits, enjoy eight or ten years of usefulness in pastoral work, and lay his bones among his fathers, the dreadfulness of the attempt is greatly lessened. Some cannot go because their parents will in old age, depend upon them for support. At present they can do well enough; and if the missionary expected to return ere their old age arrived, his conscience would permit him to engage. It is well known to those who are intimate with our missionary concerns, that much more difficulty has been to find men, than to procure money. Though some promising youth are now preparing for foreign service, they are awfully few, compared to the neces-

sity of the case. If taking a charge of any one church here at home was understood to be for life, few ministers would be willing to settle. The case is far worse as to missions. Have we any right to environ this, or any other service, with horrors, privations, and repulsions, which the nature of the case does not demand?

2. *A higher grade of men would go.*

Hitherto, our missionaries have in general been very young men, whose characters have not been fully developed. Some have become eminent, more have been middling, and a few have proved useless, or worse. I speak not now of our own missions merely. When men of more advanced age and ability have proposed to go, they have always been dissuaded—witness Pearce and Staughton, and others. The churches seem unwilling to part with their best men for foreign service. It will not be denied that the best men are needed in that service. Such men would not be so vehemently dissuaded, if they were to go for five years or ten. The churches would expect again to see their faces, and enjoy their improved labors, intelligence, and experience.

3. *Many precious lives would be saved.*

Not a few lives, of unspeakable value to the church, have been lost through the cruel prejudice which forbids a missionary to return. It has been seen, in several cases, that such as returned, met obloquy, suspicion and insurmountable impediments to usefulness. This has deterred others, who, when their health failed, ought to have returned. In how many instances has a voyage and native air restored the almost dying missionary to health and vigor, but a return to India sent them speedily to the tomb! Scarcely any northern constitution can go through *two* acclimations. Such persons might have stayed in their native land, but their companions or children were in India; and, if not, public opinion required them to return. Their invaluable lives are extinct. Many have needlessly fallen martyrs, without even the respite of a transient return. Verily, the church has been guilty in this matter. If to abandon a particular field were to retire from the work, the case would be different. The Saviour expressly enjoins that, if *persecuted* in one place, we are to flee to another. It is fair to infer that if *ill health* furnish an insurmountable obstacle to usefulness, our rule should be the same. If a minister in this country lose his health in a certain field of labor, and removes, he is not reproached. Nor is he required by public opinion to *return* to his former post, so soon as his health becomes established. I know of no good reason why missionaries should be otherwise regarded.

4. *Great expense and sacrifice might be saved by the missionaries acquiring the language, in part, at home.*

One or two years are now spent in this drudgery under a burning sun, in the midst of innumerable interruptions—while the Board is at *tenfold* the expense, during that period, which is required for a student at home. In many cases, the missionaries have died before they mastered the language so as to preach the gospel, thus creating an almost total loss of the outfit, passage money, and salary. In some cases, the very loss of life itself may be traced to intense application to study, in acquiring the language.

The numerous returned missionaries, scattered through our churches, would afford ample opportunity for those devoted to the Burman service to master the rudiments of the language, so far that six months actual residence would enable the missionary to preach. Five years devoted to evangelical labors might suffice for one man's tour of duty, and would show better results than a succession of martyrs to climate and study, who had hardly begun to be useful.

5. *A vast amount of money, and great perplexity, would be saved in regard to the widows and children of missionaries.*

It has been customary for missionary societies to support the widows and children of missionaries. This has already, in some cases, been burdensome. As time elapses, the difficulty must increase. Even when the father lives, what is to be done with grown up sons and daughters, destitute of piety? Must

the societies support these? Will not their department generally be a direct impediment to the success of the mission? If they could be employed usefully, as *experience shows they cannot, generally*, it is not consistent to employ them. They cannot marry natives. They can follow no business so as to support them, as their expenses would be four times that of natives engaged in the same business. It has been proposed to establish institutions, either in this country or abroad, for the instruction of these children. Anxious discussion has been elicited, particularly in the "American Board," on this subject. Something will have to be done, if the present order of things is to continue, and no sagacity has yet devised what that something shall be. Now if missionaries were to engage *for a term of years*, this difficulty would almost vanish. No child would be old enough to disgrace or burden the mission. All would return at a given time, and the relations and friends would have the care, and expense, and *privilege* of directing their education and settlement in life. If the missionary died after his return, the Board would be wholly absolved from the expense and care of the children.

6. *The management of our missionary concerns at home would be more efficient.*

We now go on, guessing and theorizing, because not a man in the Board of management has ever been on the ground. Our missionaries must wait a year or more for an answer to a question, or authority to undertake a measure. How differently would every thing go on, if we had experienced missionaries scattered over the country, or connected with the Board! Instead of debating for hours on the proposal of some new missionary, originating in *first impressions*, it would have men of different tempers, different experience, and from different parts of the field, to consult; and might derive from all their aid, proper conclusions. So deeply is the want of actual information felt, that it has been seriously proposed to send out an agent to cross the ocean, and bring us back his knowledge. TYERMAN and BENNET were thus sent out from England. But this mode is far less useful. Our agent may die on his return, or soon after, and all the labor and expense be lost. He must necessarily be superficial in his knowledge, and hasty in his opinions. He must depend chiefly on what he is *told*, and so far, is no better than an epistle. He may light upon the wrong men, for his information. He cannot see the origin, course, and consequences, of a measure. He goes to so many stations, and gathers up so many items, that he is at home on no subject in particular. Still, if we cannot have returned missionaries, we had better send out suitable men as agents.

7. *The missionary enterprize would be better supported.*

The return of such ministers, and their settlement as pastors over our churches would do more to promote a rational and enlightened support for missions, than all other means. Our country is able, our brethren are able. But the subject is neither *felt* nor *understood*, as it would be, if numerous returned missionaries were in our midst. An agency, performed by a brother about to sail for Burmah has usually been more successful than those performed by others. Why? Because men who had devoted themselves to the service had so imbibed the *spirit of the work*, and so informed themselves of the *nature of the case*, as to be far more competent both to inform and to impress. The employment of a few agents, who had not only imbibed the spirit, and learned the nature of the work at home, but who had spent years in the field, would, in a far higher degree, influence the public mind. While they would readily collect funds, they would scatter light, and form steady principles from which continuous and prayerful efforts must proceed. Let but the people thoroughly understand the nature and necessity of any case, and hitherto we have always found them willing to provide adequate funds.

8. *The feeling of responsibility in missionaries would be greater.*

Each missionary would expect, at a given time, to return and face his sup-

* One of the gentlemen just named, died on his agency, after spending several years in the work.

porters. Other missionaries, from the same field, would return and make known his doings and doctrines. One who is never to return, nor any of his compeers, and whose malpractices therefore could never be known, would feel far less restraint. If charges are made against him by letter, he defends himself by letter. If evidence is offered, he also offers evidence. How embarrassing have some such cases already been!

I will conclude these imperfect suggestions by anticipating an objection or two, which may arise in the mind of the reader.

1. *Would not this plan diminish the amount of missionary labor?*

I am confident it would not. The climate in Eastern countries does not ordinarily permit a missionary to live ten years. The average life of foreign missionaries cannot, that I know, be exactly ascertained. From such an investigation as I have been able to make, it is my opinion, that, in regard to oriental missions it would not, at the furthest, exceed *six* years. We should gain the advantage mentioned in the first, second, and fourth arguments, even in regard to men who did not live out their term. We should gain the advantages specified under *every* head, in relation to those who lived to return. Such as could and ought to stay, would generally *choose to stay*, and in their case nothing would be lost. Thus nothing would be lost by a limited engagement, in relation to any missionary whatever.

2. *Would not this plan militate against the translation of the Scriptures?*

Every language, (except perhaps that of China,) may be so far acquired by diligent study and actual residence in two years, as to enable a missionary to preach. The Burman grammars and dictionaries already prepared, greatly facilitate the labor of future students. Then if he devote the next four or five years, faithfully, to his work, in its various branches, and the next three or four to translation, he will have amply secured the fruits of all the expense and time employed. As to translation, I believe *very few* missionaries ought to attempt it. This important labor should belong exclusively to those whose structure of mind and previous philological learning qualify them for the task. Of these there would always be *some*, who had been eight or nine years on the ground, whose supervision would be sufficient to preserve the translation from important errors. There would also always be *some*, who found it possible and proper to stay *longer* than ten years. Manuscripts would be prepared, long before the press could give them to the people, as it is even now busily employed on parts of God's word already translated. These manuscripts, and even the printed editions, would be constantly under revision. Beside, translation will go on only at *one* station where the presses, the library, &c. &c., are connected. For the other stations, our missionaries need not be qualified to translate. Again, every year the need of translators becomes less, so that Burman missionaries will soon have no more to do in that work, than the missionaries employed by our state conventions. In France, America, and Africa, we have even now no care of providing the Bible; so that life engagements, in regard to these countries, are not requisite on this ground, at least.

I hope this important question may be considered by the ministers and churches.

MELVILLE.

RELIGIOUS FASTING.

Fasting is as much favored by our natural constitution as by the word of God, and the dictates of our rulers. When the heart is weighed down with sorrow, it is natural to loathe food. If the mind is afflicted, such is its influence on the body, that the appetite fails. So when we intensely desire a thing, the energy

of our wishes may so overcome the powers of nature, that we cannot eat or drink. We are absorbed in our attention to that one object. Fear of coming evil may take away our inclination to supply the wants of the body; nature may crave, but the mind will spurn at its cravings, as though they were a wicked intrusion on its absorbing emotions. When Jonah had proclaimed in Nineveh—"Yet forty days and Nineveh shall be overthrown," it was congenial with every one's feelings, that there should be such a fast as the king recommended—"Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Who does not approve the command of God to the people, by the prophet Joel, "Turn ye even to me with all your heart, with fasting, and with weeping and with mourning," when he reads of the calamities of the land? "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." Who, if his native land were thus wasted from one end to the other, would not choose to clothe himself in sackcloth and ashes, and to respond the cry of the minister at the altar—"Spare thy people, O Lord?"

Religious fasting, thus dictated by nature's own voice and the proclamations of kings and messengers of God, was very common in Israel. And when men fasted and prayed and wept before him, God often "repented of the evil that he said he would do unto them, and did it not." The Jewish nation began at length to view stated fasts as religious duties, and, we may add, storehouses of merit, as though every mortification of the body would recommend the subject of it to God. Hence they vastly multiplied the number of their fasts, and kept them with great strictness. The Pharisee, in our Saviour's time, boasted, that he fasted "twice in the week." Other nations, and various portions of the Christian world have retained from Judaism, or rather from Rabbinitism, stated and protracted seasons of fasting. The church of England keeps a partial fast during the forty days of Lent, and every Friday, throughout the year. The Roman Catholics, the Greek church, the Armenians and the Nestorians keep a similar fast, at stated intervals, occupying, in all, about one hundred and fifty days, or, almost half of the year. The Mohammedans keep some of their fasts, especially the Ramadan, which continues a month, with great scrupulosity. During the whole time, they take scarcely any nourishment, till after the going down of the sun; and even then, they will not touch animal food. They make it, too, a season of deep religious contemplation, and spend many hours in reading their sacred books. Mr. Smith, the recent traveller in Armenia, says of the Mohammedans in Persia, "their observance of the Ramadan is exact to the letter of the law, and attended with an unusual appearance of religious feeling. Even our muleteers, when travelling on foot, in that fast, at the rate sometimes of more than thirty miles a day, never ate a morsel, drank a drop, or smoked a pipe, from early dawn till sunset. In the bazars at Tebriz, during that period, a large part of the merchants were to be seen reading the Koran, as they sat in their stalls; and more than once, we found them too attentively engaged in it to wait upon us as customers."*

In respect to religious fasting, we believe the word of God leaves us to use our own liberty. But if fasting, in a proper manner, be an important means of growth in holiness, which we cannot doubt, the Bible does not leave us at liberty entirely to set it aside. That such fasting has a real and beneficial effect on the mind, we think may be gathered from the manner in which the New Testament writers speak of it. And the examples of this duty there set forth seem designed for our imitation, if we would reap the same blessings. In his sermon on the mount, our Saviour, though he does not expressly enjoin religious fasting, as a duty, requires that, when it is observed, it be with sincerity; not so as to attract the gaze of man, but to honor God, who seeth in secret, and

* Smith and Dwight's Researches, Vol. 1, page 172.

will openly reward his people for the performance of this, as of every secret duty. Jesus fasted forty days and forty nights, as a preliminary discipline and preparation for his work, just before entering on his public ministry. Anna, the prophetess, served God with fasting and prayers. Cornelius, the earliest Gentile convert, whose conversion became the prelude to the declaration of the gospel to the world at large, was engaged in fasting and prayer, when the angel appeared to him and commanded him to send for the apostle Peter. It was after a period of fasting, that the ministers of the church of Antioch received the direction of the Holy Ghost to separate Paul and Barnabas to the work, whereunto they were designated. When these same apostles were persecuted from city to city, their last act in every place was to ordain elders in the churches, and with prayer and fasting, to commend the feeble Christians to the Lord on whom they had believed. St. Paul exhorts his Corinthian brethren to deny themselves of lawful, sensual gratifications for a time, that they might give themselves to fasting and prayer. In describing the various means by which the ministers to this same people had approved themselves, he enumerates watchings and fastings in the same catalogue with pureness, long-suffering, kindness, a holy spirit and love unfeigned. Our Saviour met with a case of inveterate demoniacal possession, concerning which he assured his disciples, "This kind goeth not forth but by fasting and prayer."

In view of these representations, no one can deny that fasting is approved, in the New Testament, by example, if not by precept, to be a Christian duty. This point being established, we will devote the remainder of this article to a brief consideration of the nature and ends of religious fasting.

It may perhaps, seem gratuitous to tell what we mean by fasting. Yet for the completeness of this discussion, imperfect as it may be in other respects, we shall venture to do so. Fasting is not mere abstinence from animal food. It is not a denying of ourselves a single meal in the day, that is, if we profess to devote the day to fasting. It is not the eating of a smaller amount of food than usual; nor, as some try to persuade themselves, the eating of so little as not to cloud the intellect or mar the intensity of devotion. For in this sense, every day of our lives should be a fast. By a fast, we understand an entire abstinence from food of every kind during the time appropriated to fasting. If on a day set apart to the duty, your state of health demands, or your natural constitution requires a small quantity of food to sustain the body under the energetic movements of the soul, you do right to take it; but then you do not keep a fast; it is only a partial fast. We would not wish to rule the consciences of our brethren, nor to subject persons of feeble habits to unnecessary self-mortification. But we confess, our own notion of fasting admits no compromise. It is best expressed in the Nineveh-proclamation—"Let neither man nor beast, herd nor flock taste any thing; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God." It may seem a rigid fast; and truly it is so; but it is such a fast as God has approved. It is calculated to induce a state of bodily affection, which may influence the mind to deep and sincere wrestling with God for spiritual blessings—to unfeigned sorrow for sin—and a life of humble devotion to the cause of Christ.

The ends of religious fasting are various; but they may be divided into those which are public or private—civil or personal. Fasts for public purposes are, for the most part, kept, in obedience to a proclamation from the magistrates, and, we fear, are rarely observed to much profit. The majority of Christians think too little and pray too little, ordinarily, for state prosperity, to feel interested in such fasts. There are a few who know enough of politics and national relations—who understand enough of the condition, the dangers and the destinies of our own country—to make those appointed days seasons of fervent prayer, and true humiliation before God. They feel their responsibilities, as citizens of a free republic. They take due note of our position, as a city set on a hill, attracting the gaze of all the nations. They see the rapid and fearful advances of crime. They watch the furious movements of struggling infidelity, the painful breaches of public confidence, and the unworthy rivalries

which distract the body politic, while the people seem to ask rather, what candidates will favor their party views, than who will best consult for the advancement of public virtue and the honor of God. They love their country, as if it were a child of their own fostering. They tremble for its present stability, as a bright star in the firmament of the nations. They fear the vengeance of God will desolate the land for its crimes, and deliver us over to the dominance of our own passions. And when days of fasting for the public good are appointed, they make them seasons of genuine mourning and supplication. They wait all day before the altar, and cry—"spare thy people, O Lord, and give not thine heritage to reproach!"

But the number of such benevolent, public-spirited Christians is exceedingly small. The general mass are so absorbed in the thoughts of personal edification and comfort, that their narrow hearts scarcely ever send up to the mercy-seat sincere, ardent, wrestling prayers for the public weal. This is not the place to reproach that selfish spirit. Nor could we hope by a few words in a periodical, so to set forth the responsibilities and duties of every Christian, without exception, as to interest them in the important objects of general fasts, and to induce them to forget themselves in their zeal for the people amongst whom they dwell. Such a task must rather be performed, and such an end achieved by the gradual, but ceaseless labors of the pastors of each division of the flock. It is they who must uncoil men from their selfishness, and teach them to think benevolently, and to pray benevolently, and to act benevolently. And when they have accomplished it, we may reasonably hope that public fasts for the good of the state or the land will be, indeed, the fasts which God has chosen, and which he will approve.

In speaking of fasts, kept for private and personal ends, however, we may hope to attract the attention and promote the benefit of Christians. The nature of such fasts has already been noticed. Their frequency must be determined altogether by the health, circumstances and habits of every individual, and by the need, in which the spirit stands, of such a special means of grace to speed it onward in the race of holiness. As religious fasting is always to be esteemed a special means of grace, it should, of course, recur so infrequently, as to maintain its special character. If it were to be repeated every week, it would soon be like our Sabbaths, whose sacredness and whose adaptation to promote our spiritual welfare, is often almost wholly forgotten. The very foundation of all expectations of good from such solemn days, lies in the fact, that they draw us away from our common routine of action. When the body is slightly pained with abstinence, the mind within perceives that something strange has occurred. It arouses from its dulness, and looks out to see the cause of this interruption in the daily round. Its attention is thus excited, and it begins to inquire what is its own condition—why the body should be mortified for the follies of the soul—how the crimes of the past may be amended—and the peace of the Holy Ghost, restored again to the bosom? Perhaps, four times a year would not be too often to awaken the mind thus to a view of its condition and circumstances;—if possible, just before the regular time of renewing our vows at the table of the Lord. As no specifications, however, can be made to suit all cases, we would rather avoid general rules, and leave every Christian to decide how often his own spiritual good demands this special privilege.

Passing from this exterior of the subject, we will now state very briefly, some of the ends which are to be effected by the keeping of private, religious fasts, for the benefit of the soul.

1. The mind, as was before said, is aroused to investigation and thought. The dull routine of its actings is broken in upon, and the lethargy of weeks and months is necessarily disturbed. This is the first step to growth in grace.

2. The Christian, thus professedly devoting the day to communion with himself and with God, narrowly searches into the state of his soul. He discovers the power which indwelling sin has acquired over him, and has time to

concert measures for its vanquishment, and to implore divine strength against its rule. He learns what are his peculiar wants, in view of his peculiar circumstances. He investigates the reasons of his hope for eternity. He labors to find whether the basis on which he stands is secure against surprizal. And he opens his heart to all the sacred influences of converse with God.

3. This brings into view a third end of days of fasting. Ordinarily, the freest of us can scarcely get an hour a day, or an hour at morning and evening for our devotions, which is not marred by the intrusions of care, or rendered somewhat dull and insipid by previous bodily indulgence, or bodily fatigue. But on such days, there is no weight of the flesh hanging upon the spirit, and dragging it back to earth. There is no care to afflict; for with the dawn of the day, we bade all things earthly remain at the foot of the mount, that we might ascend and commune with God. Placed in such solemn and delightful circumstances, when the sins of past days have been sincerely confessed and repented of, when the spirit has gained evidence of the preciousness of atoning blood, and the emancipated soul goes forth in the sweetness of humble, child-like prayer, then the peace of the Holy Ghost is shed abroad. The calmness and spirituality of heaven come into the heart. The Christian knows, in all its fulness, the excellency of communion with God. He arises and goes again to the duties of life, as if influenced by a new creation. The holy serenity of a sanctified heart, reconciled to God and at peace with all mankind, transfuses its own brightness over the countenance. The world perceive it. And the Christian, after a day of such blest employment, is truly "a living epistle, known and read of all men."

4. It needs little discrimination to perceive how growth in holiness will be thus promoted. It is because we spend so few days in unbroken attention to religion, that the piety of the church and of individuals shines with such a flickering, inconstant light. If we were all in the habit of quarterly fasts, spent as God should approve, how would the sacred influence last from period to period! How should we seem to pour oil on the fires of our graces, and rekindle them with lively materials, before the flame had scarcely diminished its strength! How soon should we reach that maturity of Christian attainment, for which the dull plodding of years and years is now insufficient! And how soon should we arrive at the measure of the stature of perfection in Christ! Then there would be no more feeble Christians—no more inactive Christians—no more Christians, laboring slowly along in the rear of every thing glorious, or hanging on the wheels of lofty effort, and obstructing its progress. Every Christian would set out, at the commencement of his spiritual existence, to gain perfect holiness. And his endeavors would never, for a moment, relax, till he should be called from the self-denial of the cross to the heirship of the crown. Rapid growth in grace would be the grand seal, stamped on the character and the conduct of every believer.

5. It is almost needless to speak now of the consequences of such a change in Christian character on the course the church would pursue toward the world. Every one will perceive that it would be followed by energetic, untiring exertion for the good of souls—for the conversion of sinners at home and abroad—by our own firesides, and in the remotest corners of the globe. Christians would then be done with their selfishness; the whole world would be the object of their desires and their efforts, and nothing less than the complete glorification of God, the point to which they would always look.

It would certainly be gratuitous to say, after this explication of our views, that no Christian will, and no Christian ought to, look upon the fasts which he keeps as deeds of merit, entitling him to the special favor of God. Among Protestant Christians, we fear no mistake on this point. On the contrary, we maintain that there would be no necessity of fasting, or any bodily mortification, if it were not to counteract the effects of our own wickedness. Because we must swallow medicine to cure the disease brought on by imprudence, shall we boast of our goodness in taking the bitter dose? Shall we not rather be ashamed that we have created the necessity for it?

Nor, while we attribute no merit to fasting, do we imagine it, in itself, capable of producing any good effects. It is only an outward means of grace, designed to promote the interests of the soul. And through the agency and blessing of the Holy Spirit, we doubt not it may result in the consequences most to be desired. Consult the histories of all the holy dead. Consult the word of God, and learn there the blessed influences of religious fasting. And let us not fear bodily mortification. Let us not shrink from a little self-denial. Let us not quake, when a cross is offered for us to take up, though we have never before borne it. If our spiritual improvement can be thus promoted, if our holy character can thus be rendered permanent, and lively, and worthy of our lofty professions, if we can thus be made living epistles, recommending the gospel of Jesus, known and read of all men, as we pass the threshold of heaven, we shall not regret the days we here devoted to prayer and fasting.

KINDRED SPIRITS.

Earth hath a thousand holy scenes
Whose praise we love to tell;
But dearest is the blest abode,
Where kindred spirits dwell.

Full is the organ's melody,
And sweet the Sabbath-toll;
But sweeter music swells its tones,
When soul meets kindred soul.

Strong are the cords of native love,
That child and mother bind;
But stronger is the holy tie,
That bindeth mind to mind.

There's glory in the noonday sun;
There's fairness in the snow;
But clearer light and holier warmth
In kindred bosoms glow.

There's beauty in the early spring,
And summer's charms are sweet;

But spring and summer are forgot,
When kindred spirits meet.

Short is the term of mortal joy;
But when life's lamp expires,
Beyond the tomb shall kindred minds
Relight their kindred fires.

'Tis sad to part with those we love;
We grieve to see them die;
But—peace! complaint!—they go to join
Their kindred in the sky.

From all the charms that hold us here
'Tis hard our grasp to rend;
But death will only lead us home,
Where friend meets kindred friend.

Bright is the world above the sky,
And rich its harmony;
But on one thought alone we dwell—
There kindred spirits be.

CHRISTIAN DOCTRINES.

These doctrines all emanate from the character of God as drawn in the Holy Scriptures. They flow from that assemblage of glorious attributes—from that infinite holiness and goodness which the revelation ascribes to the one living and true God. All the heathen deities are corrupt, and the corrupters of their followers. The character of their gods is ignoble, vile, contemptible; their vices and follies weigh down their religion, degrade all their ceremonies, infect the elements of their worship.

The heathens sustained their superstitions as well as they could, notwithstanding the character of their deities. Conscience, tradition, political ends, served to bear up the mass of superincumbent absurdity and vice. In Christianity, all depends and rests with its whole weight, on the infinite holiness and goodness of the Almighty Jehovah. It is the character of our God from which

all our doctrines emanate ; the guilt of man is what this ineffable purity teaches as an inevitable consequence ; the mighty work of redemption agrees with the unspeakable love and benevolence of his moral attributes ; the gift of his own Son, and the mission of the Spirit, when revealed, are seen exactly to become the divine compassion and grace.

Man has ever been found to bear a resemblance to the object of his worship. In Christianity, the one true God surpasses in purity all his creatures, is the infinitely excellent object of love and imitation, and draws man upwards to holiness and obedience.

This holiness of God penetrates every part of the religion, sustains it, gives birth to its details, demands and renders necessary its provisions, and constitutes its excellency and glory. It is this which is the spring of all the virtues of Christian worshippers. The more the attributes and works of God—his sovereignty, his law, his providence, his gift of a Saviour, his promise of the Holy Spirit, his declarations of a future judgment—are considered, the better and holier men become. The glory of the Lord is the sum and end of every thing ; the first source and final cause of all purity and all joy.

There is, in the next place, a simplicity in the doctrines of Christianity which forms a part of their excellence. They may be summed up in three plain and obvious points : the corruption of man ; the reconciliation of man to God ; and the restoration of man to his original purity and dignity ;—points so simple, that human nature, in all ages, acknowledged them in her feeble manner, or rather guessed at and desired them. The fall she could not but perceive and feel at all times ; a way of atonement by sacrifice she ever wished for, but wished in vain ; a source of strength and consolation she breathed after, but knew not whence it must flow. Revelation comes in. Its doctrines are found to embrace the very points after which nature fruitlessly panted. Thus simple is her system—the fall and the recovery of man embrace every thing.

And not only so ; these doctrines rest on a very few prominent facts, which are first established, and then employed for the purpose of instructing us in the doctrines. The corruption and guilt of man is a doctrine resting on the fact of the transgression of our first parents. The incarnation, from which the doctrines of justification and sanctification are consequences or uses, is a fact. The existence and operations of the Holy Spirit are facts of practical and universal application in every age.

This simplicity of the Christian system is in remarkable contrast with the confusion and complication of the theories of men, which, resting on no positive facts, are vague and unsubstantial. Like the works of creation, Christianity exhibits an artless simplicity in the few and prominent facts on which it is built ; so totally different from the clumsy and artificial productions of man.

But there is at the same time a surpassing grandeur and sublimity in these doctrines, which that very simplicity the more illustrates. It is simple, indeed, as referring to a few points, and resting on certain facts ; but these points are so infinitely important to man, and these facts are so grand and stupendous, that it is impossible for the human mind fully to grasp them, even when revealed. All is stupendous in redemption ; the divine persons engaged in contriving and executing it ; the length of time during which it was preparing ; the gradual announcement of it for four thousand years : the glory and difficulty of the Saviour's enterprize in accomplishing it ; the mysterious union of Deity and humanity in his person ; the force and number of the enemies overcome, especially his conquest over the malice and power of the great spiritual adversary ; the blessings which his redemption procured ; the eternal consequences dependent on its acceptance or rejection ; the holy angels, the messengers and ministers of it, and the eager inquiries into its manifold wisdom—all give it a greatness and excellency becoming the infinite majesty of the divine author of our religion. Every thing is little, mean, limited, uninteresting, worthless, compared with the excellency of the knowledge of Christ Jesus our Lord. The value of the soul of man, and the depth of its fall, are best known from the astonishing method of recovery here revealed. A God incar-

nate, a God humbling himself, a God interposing, bleeding, agonizing, for man his creature, is a fact of such grandeur and majesty as to be quite beyond the command and faculty of the human mind.

As the vastness of the universe, the more it is discovered and traced out, heightens our conception of the glory and power of God—worlds upon worlds—systems upon systems—the starry heavens, an assemblage of suns, each surrounded with its planetary attendants—till the mind is lost in the contemplation; so the magnitude of redemption overwhelms the mind; the greatness of one part pressing upon another; calculation defeated, an imagination exhausted in pursuing consequence after consequence, till faith itself toils in vain to follow out the revelation which it can never fully comprehend.

But the harmony of all its parts, and the manner in which it is represented, stamps a divine authority upon the Christian doctrine.

Like the stones of a well-constructed arch, every part of the doctrine of revelation is not only essential to the rest, but occupies the exact place which gives union and stability to the whole. The different doctrines cohere. They all unite in the guilt and corruption of man, and in the incarnation and sacrifice of Christ. If any one part be taken away, the remainder becomes disjointed and useless. For what is the doctrine of redemption, without that of the fall? or that of the fall, without the doctrine of redemption? And what is the doctrine of the Holy Spirit, unless sustained by both the preceding? And what is the infinitely holy character of God, if separated from the other doctrines, of which it is the key-stone—the essential, primary part, which knits the whole arch together?

Redemption displays, also, in combination and harmony, all the divine perfections in undiminished, yea augmented glory. To exercise mercy and grace in accordance with all the ends of justice; to pardon, and yet to express the utmost abhorrence of sin; to unite truth in the same act with compassion; to display a manifold wisdom in the way of reconciling the ends of a holy legislation with the salvation of the sinner; to exhibit all the divine perfections in one scheme which shall obscure none, and yet give to mercy the occasion of *rejoicing against judgment*,—all this is the evidence of a harmony truly divine.

Nor do the representations of this scheme fail to give the just impression of this beautiful accordance. All the sacred writers unite in the great outline. It runs through the Bible. The same view of man, and his sin and guilt; the same view of God, and his glorious sovereignty and perfections; the same view of Christ, and his person and sacrifice; the same view of justification and acceptance before God; the same view of the sanctifying influences of the Spirit, of the means of grace, and the hopes of glory—pervade every part of the Scriptures. The degrees of light cast on the details of the scheme differ, but the main principles are the same. Isaiah developes and confirms the writings of Moses; Paul attaches his doctrine of justification to that of Abraham. Abel's offering is celebrated in one of the last of the apostolical epistles. Every thing is accordant and consistent, as becomes a divine revelation.

Contrast with this harmony the contradictions of Infidelity and Paganism. "In the mythology of Egypt, Greece, and Rome, and in the fantastical legends of India, China, or Japan, we find many fragments of Scripture history blended with fictions of the most extravagant kind; but nothing solid, coherent; nothing which indicates one superintending and controlling mind, pervading the whole. In Mohammedanism, I need not say, there is no connexion of consistency in the system itself. The Bible alone contains a clear, uniform, harmonious representation of religious doctrine, of man's fall and recovery, of this world and the next, of time and eternity.

And this argument is stronger, if we recollect the different ages when the sacred penmen lived, and their number and diversity of talents and character. Nothing is more rare than a consistent statement of a few facts of contemporary history. Constant experience teaches us, that in the representation of religious doctrines, discrepancies continually occur. If only three or four writers compose a few different works on any given subject, the disagreements will

be endless. But here, in the Bible, we have more than thirty various authors, composing between sixty and seventy different works, living, some fifteen hundred years before the Christian æra, and some a hundred years after: of all the various classes of society—kings, legislators, prophets, magistrates, captains of armies, fishermen, tent-makers—some of whom compose history, some poetry, others devotional exercises; some biography, others hortatory epistles, whilst a large number deliver prophecies, uniting exhortation and warning with predictions of future events;—and yet they all agree; a harmony runs through all their productions on all the great subjects of revealed truth. And this in a continued series of writings for sixteen hundred years, in a country which has scarcely before or since produced a single author of eminence, but which began and finished its literary course with this wonderful succession of harmonious and accordant books. Such a proof of divine contrivance speaks for itself, and is irresistible. [Wilson.]

SABBATH EVENING.

Softly fades the twilight ray
Of the holy Sabbath day;
Gently as life's setting sun,
When the Christian's course is done.

Night her solemn mantle spreads
O'er the earth, as daylight fades;
All things tell of calm repose,
At the holy Sabbath's close.

Stars above their watches keep;
While the cares of mortals sleep;
Brightly lit, as if to tell,
Man by resting doeth well.

Peace is on the world abroad—
'Tis the holy peace of God;
Symbol of the rest within,
When the spirit rests from sin.

Still the Saviour lingers near,
Where the evening worshipper
Seeks communion with the skies,
Pressing onward to the prize.

Jesus, may our Sabbaths be
Days of blest commune with thee;
Till in heaven our souls repose,
Where the Sabbath ne'er shall close.

REVIEWS.

PHILOSOPHICAL CATECHISM OF THE NATURAL LAWS OF MAN; *By G. Spurzheim.* BOSTON: *Marsh, Capen and Lyon.*

“The proper study of mankind is man.” The truth of this sentiment was long since known and felt, and when a philosopher of antiquity addressed the species with the command “Man know thyself,” it was considered to have emanated from the gods.

But how important soever the study of our nature may be to us, it is to be lamented that we have as yet made very inconsiderable progress in the knowledge of it. Man is a microcosm,—a little world; and a knowledge of it is difficult because of its comprehensiveness and also because of its minuteness,—the details of the materials of knowledge often evading our most determined scrutiny. The difficulty of the science of man is increased, moreover, by the fact that HIMSELF is the object of the student's investigation: and the eye of the mind, like that of the body, can be more easily directed to any object than to itself.

Man's Physical and Intellectual, and Moral, and Religious nature presents a field, which, when surveyed from an eminence which enables the eye to embrace the whole in its vision, is sufficiently extensive to deter any but the most determined spirits from undertaking the investigation of it; to say nothing of the difficulties which attend every step, and the stumbling blocks thrown in the way of every investigator by the efforts of his predecessors to lead the inquiries of those who should succeed them.

Few persons are able to enter on a study like this, relying exclusively on their own resources; and even if a man possess powers of research and investigation and analysis on which reliance might be placed, it is a duty which he owes himself and his subject, to make himself acquainted with the labors of those who have gone before him;—with their theories, pretensions, reasons and conclusions. In the performance of his incumbent duty in this respect, he is in danger of impairing the powers with which he is endowed, by adopting, as truths, in the outset, some of the errors of others, and reasoning on them as established principles. This has been the case with nearly all the metaphysical writers with whom we are acquainted, and our present imperfect acquaintance with the nature of man is, perhaps, mainly, to be attributed to this cause.

One of these errors (and a fruitful source of others) is, that each system-maker has turned his eyes within, and assuming that himself was a perfect sample of the species, concluded that an exhibition of his own mental operations their origin, succession, combination, &c. would be a just exhibition of the same objects in Man,—in the species at large. But it escaped the sagacity of these philosophers, that while every man has, in common with every other man, those attributes which secure for him a place in the species, these attributes are capable of a combination varying indefinitely, and in fact, are, in the case of every individual, peculiarly combined. This oversight has rendered it impossible that any system of Intellectual Philosophy yet extensively known, should be as extensively received. Each has addressed itself, not to nature, but to individuals who are her work:—not to fundamental powers and sentiments in man, but to particular combinations of them; and the effect has been that systems of Mental Philosophy have been embraced, according as the combinations of fundamental powers and sentiments (and their consequent operations and exhibitions) in the writer, have accorded with those in the readers. Hence, too, the number of systems, some in direct opposition to others; and yet all purporting to exhibit the philosophy of the intellect of our *species*:—such results could not have followed exact knowledge; for exact knowledge must be identical with truth, and truth accords with nature, and nature in its primary faculties is universally the same.

The difficulties in the science of man, then, being so great, and the systems of this science so various and often opposite, and the dissatisfaction attending the study of it so frequent, in consequence of the peculiar combination of fundamental powers in individuals;—every attempt to reduce to simpler elements, what have hitherto been considered ultimate principles, must interest the lover of truth: for every such attempt, if successful, will, in its consequences, bring us nearer to truth; and when we shall be possessed of the *real elements* of knowledge, truth may be considered as within the reach of her votaries. An attempt thus to reduce to simpler elements, the heretofore considered ultimate principles of mental operation, has been made by the late Dr. Spurzheim, in the work named at the head of this article.

This work though evidently and indeed professedly based on Phrenology (a science to which the accomplished author devoted his life) is yet, in such a sense, and to such a degree, independent of it, as that, should Phrenology be proved unworthy of a place among the sciences, the systems of Metaphysics and Moral Philosophy here sketched out, may still stand,—at least till they shall have been tested by their own separate and independent merits.

The design of the treatise before us is, as its author declares in his preface, “to ascertain whether or not man is not susceptible of better treatment” than he has hitherto received, “and whether or not the arbitrary legislation of man

which has hitherto been and must always continue to be temporary and of limited application, might not advantageously give place to a code of *Immutabile laws*, which, established by the Creator, and not adapted to a single family, to a particular nation, to an age, but to all mankind and to all times, are calculated to endure as long as the species remains." To demonstrate the existence of such laws, to classify and enumerate them, and to show the consequences which result from their observance or infraction is the aim of the author.

An outline of his plan is given under the title of "Generalities," before he commences his subject in relation to man. In this outline the author defines important terms and the sense in which he employs them;—enumerates the characteristics of Natural Laws, or laws established by the Creator, and proves the existence of such characteristics in what he considers to be Natural Laws;—also that all beings are subject to them, and that *Man* is not degraded when he is said to be subject to fixed and invariable laws, seeing these are merely the conditions of his nature, which is, of course, determinate, or such as his Creator would have it to be. In this portion of his work, also, the author shows that society cannot neglect positive or natural laws with impunity; and that to secure the happiness of the governed, all legislative enactments should be framed on Natural Laws, or adapted to the nature which the Creator has enstamped on men. He next passes on to show the importance of the study of this nature, and to define the object such study contemplates. This definition we shall present in his own words: It is "to determine accurately the fundamental powers of the human mind, and to exhibit the conditions under which they are exhibited, to indicate the causes of the functions variously modified in individuals; and to show the necessity of man's, as well as every other created being's submission to the laws which the Creator imposes, in order to enjoy happiness, and to secure success in his undertakings." Hence he infers the importance of studying those natural laws which regard man, in his individual and social nature, and thus comes to the proper subject of his treatise, viz; *The Natural Laws of Man.*

These laws are comprised in three classes—"The vegetative, intellectual, and moral laws of man." The first of these *must* be regarded by that individual, or that community, who attach a due measure of importance to the boon, "sana mens in corpore sano;" for a sound and healthful frame is indispensable to the support, for any length of time, of the vigorous action of a powerful mind.

Without, however, attempting a synopsis of these laws, we pass on to those which our author designates Intellectual Laws. Intellectual laws are laws of knowledge; or those regulations or conditions to which man must conform in order to acquire knowledge. That man is an intelligent creature,—a being who knows, needs no proof. But there are limits to his capacity of knowledge, beyond which he cannot pass; but yet within which he may expatiate till he has passed over the whole field. Yet in the investigation of all knowable objects, there are laws, a regard to which is indispensable to *real knowledge*; and unless these laws are regarded, opinion will be embraced instead of knowledge, and often consequently error instead of truth. Elements must be known, or we shall not be able to account for the phenomena presented by their combinations; and if in our search after knowledge, we assume as an element what is really a compound, all the future steps in our progress which are based on that assumption must be erroneous, and our progress is not *advancement in knowledge*. One of the best preliminaries in the commencement of any undertaking is, not to attempt impossibilities; and that we may make no such attempts we must know what is *possible*. In the study of the science of mind, we should commence precisely here:—ascertain what *can* be known by man, and also what is *beyond* the present range of his powers; otherwise, by attempting too much, we shall accomplish nothing.

Man's knowledge of himself,—of his own intellectual nature, is like his knowledge of all other objects, purely phenomenal. He has no knowledge of his own essence, more than he has of that of other objects;—he is, to himself,

merely an object of observation and inference. Now in becoming acquainted with himself, he must begin with *elements*; and a mistake of a compound for a simple power or faculty,—of a secondary for a primary one, will be the source of just so many errors in his subsequent progress as there are inferences and deductions built on it. It is here, we think, that metaphysical writers have erred. They have assumed certain things in man, as fundamental and universal, which, in fact, are not so; and hence arises a large portion of the difficulty which their readers perceive, in the systems they have severally founded.

It has been commonly supposed that the mind is endowed with a number of primary faculties, comprehended under the general terms—understanding and will. Understanding, or intellect, again, has been divided into attention, perception, memory, imagination, and judgment; while will has commonly been supposed to be a sort of indivisible power or faculty, whose office it was to rule. But probably many persons of reflective minds have felt perplexed when comparing this classification of the powers with their own consciousness; and though they might not be able to classify and analyze their own intellectual operations, and still less to trace them to their origin; yet they have felt that nature, or at least *their* nature did not respond to this classification of the authors before them. They have been sensible of the irregular and arbitrary and, often, involuntary action of the powers of the understanding; and of multiplied, and various and often *opposite* simultaneous operations of the will, which involved them in inextricable perplexity—a perplexity which was, in fact, the result of admitting as true, the dogma of their teachers, that attention, perception, &c. are *primary* faculties of the mind, and that will is an *indivisible* faculty and sole arbitress of action.

Dr. Spurzheim denies to these, so called, fundamental powers the character of *primary*, and disproves their title to it by alleging their irregular and arbitrary action; as, for example, that attention of one kind may be manifested powerfully, of another feebly, while yet another cannot be exhibited at all:—facts which are incompatible with the idea of attention being a primary power. According to him, attention is the effect resulting from the activity of a fundamental or primitive faculty; and as these faculties are various and each acts on its appropriate object, we can thus account for one kind of attention being always strong in an individual, while another is as uniformly weak, &c.; for the strength of attention is in proportion to the energy of the acting power: thus in one person, attention may be instantly roused to *sounds*, and not at all to *colors*, and *vice versa*. The following is a synopsis of the special faculties, or primary or fundamental powers of the mind, according to this philosopher.

There are two orders of these powers: viz. **FIRST**, feelings, or affective faculties, i. e. faculties which are affected: **SECONDLY**, intellectual faculties; or faculties which observe phenomena, or by which men *know*; i. e. powers which are the instruments of acquiring knowledge. Under the former of these orders, there are two genera, viz: propensities and sentiments:—under the latter there are three, viz: external senses (as hearing, seeing, &c.) perceptive faculties, and reflective faculties.

Of the Affective Faculties included in Order First are

1. The propensities. Desire of life, desire of meat and drink, sense of amativeness, sense of parental love, sense of attachment, sense of habitation, sense of courage, sense of secrecy, sense of acquiring, sense of constructing.

2. The sentiments. Sense of cautiousness, sense of approbation, sense of self-esteem, sense of benevolence, sense of reverence, sense of firmness, sense of conscientiousness, sense of hope, sense of marvellousness, sense of the ideal or perfect, sense of mirth or humor, and sense of imitation.

The Intellectual Faculties, embraced in Order Second, are

1. The external senses, feeling, taste, sight, &c.

2. The perceptive faculties. **INDIVIDUALITY**, or the faculty which gives the notion of the individual existence of objects. **CONSERVATION**, **SIZED**, **WEIGHED**, **COLORED**, &c. faculties, which form the basis of the intellect.

ALITY, i. e. a faculty which knows occurrences; this faculty also turns into knowledge all sensations felt in the body, as *events*, &c. which have *occurred* to it; and, moreover, the instances of the activity of the affective powers. LOCALITY, a faculty which knows the relative places of objects, TIME, a faculty which estimates succession, duration, and intervals, as in music;—TUNE, a faculty which recognizes and approves melody and harmony;—NUMBER, a faculty the activity of which delights in calculation, or enumeration of objects, qualities, &c.; ORDER, a faculty which observes arrangement, in objects, physical qualities, phenomena, &c.; LANGUAGE, a faculty whose activity collects and retains and combines the artificial signs of ideas, i. e. words.

3. The reflective faculties. COMPARISON, a faculty which discovers *analogy* or *difference*, and establishes harmony, i. e. one whose activity tends to philosophical arrangement: and finally CAUSALITY, a faculty which inquires the causes of objects, occurrences and phenomena.

Of these primary faculties, the theory of the author is that the propensities were designed by the Creator to be in subjection to the superior sentiments. These last, however, although designed to control man's animal nature are blind; and, hence, liable to err except as they are enlightened by the intellectual faculties. But these faculties themselves are liable to error, and need to derive from revelation the light they are to impart to the superior moral sentiments. An examination of this theory, in detail, would occupy more room than can be devoted to the work before us; we shall, therefore, confine ourselves to a brief examination of one or two particulars, and leave our readers to their own investigation of the author for further satisfaction as to his doctrines.

As it regards the intellectual laws, it appears to us that if Dr. S. has not adopted the true theory of the fundamental powers, he has, at least, approximated it; he has done for the philosopher of mind, what modern chemistry has done with physical nature,—greatly multiplied the elements, and thus facilitated the labors of future writers on Intellectual Philosophy. In reading him, the mind, if not satisfied that she has attained ultimate truth, is yet grateful in the consciousness that she is extricated, in good measure, from a labyrinth, and can walk at least some distance, and feel her steps enlarged under her.

Take as an instance her Memory. This has usually been considered a fundamental power of the mind; but this author proves, as we think, conclusively, that it has no claim to be so considered. On the supposition of its being so, "a good memory" as it is called, would be a memory retaining, easily and distinctly, all impressions made on the mind. But where, in fact, does such a memory exist? Even the *best* memories are partial, not universal: in some, indeed, whose memory is excellent, and even wonderful, in some things, it appears feeble, and almost extinct in others. This alone might lead us to doubt its being a fundamental power or primary faculty; but it is placed in our view beyond a doubt (since it has been suggested by this author) by reflection. It cannot be that memory of places, of things, of words, of dates, of occurrences, of tones and their succession, &c. &c. should be diversified operations of one and the same power: the difference of function necessary in each, proves that it cannot. Again, were it so, it would be equally able to retain all impressions, provided the will should be inclined to retain them: yet we see, in fact, that the memory of words and their succession in sentences, may exist in great perfection, where that of tones cannot possibly be produced; and memory of places may be active and vigorous, where that of dates is almost without existence. If it be said as a reason for this, that attention is not excited, and hence the impression is not retained, we grant it; but we contend that often the attention *cannot* be excited:—no effort of the will can excite that measure of attention to sounds, in a person destitute of a musical ear, which will enable him to remember tunes; while, yet, perhaps, events and persons may produce indelible impressions on him. Surely then memory is not a primary faculty, but an effect produced by the activity of some faculty which is primary; and

hence, varying according as the faculty which is excited to activity, has for its object of operation, words, or tones, or places or events.

It would be gratifying further to verify the opinions of this writer by a reference to some other operations of the special faculties;—operations which have themselves been considered primary powers; as will, judgment, and the faculty of association of ideas: but we pass on, to afford a brief notice to the remaining portion of the work.

The section on moral laws deserves, (what we cannot afford to it) something more than a passing notice. The corporeal and intellectual nature of man, being subjected to fixed laws, this author infers that *a fortiori*, his moral nature, his most noble part, is, in like manner, subject to moral laws. These laws, or the conditions of man's moral nature, the observance of which is indispensable to happiness, and the infraction of which must result in misery, this author believes to originate from God, and to be made known to man in two ways; first, By the activity of the superior sentiments, which make him to *feel* the moral laws; and secondly, by revelation. The latter, we have elsewhere observed, Dr. S. conceives to be requisite to enlighten the former, which are naturally blind. Christian morality,—the morality of the Bible, he considers, accords with the morality of nature; and evidently, he was himself a believer in the Christian revelation, because, in part, he perceived in it such an adaptation to the nature of man, as presented to his own mind an irresistible internal evidence that God was its author. Throughout this section, he labors to show, that there is an entire coincidence between the natural laws of morality, as impressed on the superior sentiments of man's nature, and the moral laws of revelation:—that both enjoin the same duties and prohibit the same actions; that both require the subjugation of man's animal, to his moral nature, since “the grand cause of moral misery in men consists in the great activity of the animal faculties.” p. 74.

In this whole section there are few things which we find it difficult to commend; and, indeed, were the author at our side while reading his book, we should, perhaps, by his explanations, be freed from the necessity of at all dissenting from him. As the case is, however, we cannot subscribe to his doctrine of divorce, that it is permitted by natural morality. If this be so, it is an instance in which the natural and the revealed laws of morality are at variance. The lawgiver of the Christian church has forbidden it, except in one case; and in that one, has forbidden the offender to marry again, and every other person from marrying her. It is true, as our author says, p. 87. “the consequences which follow ill assorted unions are much more serious to the parties, to their children, and to society at large, than such as attend on divorce;”—he admits, moreover, that “were the sexes what they ought to be, there would be no occasion to permit divorce:” but we would ask whether the natural laws, which are impressed by the Creator on man's moral nature, are merely *expedient*? calculated in their obedience, not to ensure happiness, but only to decrease misery? If so, they do *not* correspond with the laws of revelation; for if a man do *these*, he shall live by them. We would ask again, are not the laws of natural morality immutable? How then can the course which Dr. S. would tolerate, accord with those laws? for such toleration of divorce is an accommodation of a law to the condition of the governed; so that that course is not a transgression of it, which would have been so, had “the sexes been what they ought to be.” This looks too much like drawing from *sinfulness*. a *permission* to sin; and contravenes the most explicit laws of divine revelation. To allow divorce where the Saviour has forbidden it, is not only to set aside his authority; but to retrograde towards ancient Judaism: a system of religion which tolerated divorce in cases in which Jesus has pronounced it unlawful. Were the author living, he might (if we have taken a correct view of his doctrine on this point,) have seen the necessity of revising his opinions respecting it. To us it appears that his error lies in the admission that divorce is permitted by natural morality. Natural morality, as we conceive, here corresponds with the morality of Christianity;—it requires the subjection of the animal propensities to the moral sentiments.

All the jarrings to which the author refers, as justifying divorce, results from the superior strength of man's animal over his moral nature. *This*, natural morality and that of revelation would alike subjugate; now, would the permission of divorce subjugate it? Such permission might *soothe its violence* by indulging it in its object: but be it remembered, it is the animal part of man's nature which is thus indulged; and *this*, says the author himself, p. 87, is insatiable; the more it is indulged, the more it craves indulgence. Natural morality, then, prohibits what would indulge it; and, in this, corresponds with the morality of revelation:—both enjoin forbearance and patience and a subjection of the inferior nature to the superior sentiments, such as shall render divorce as undesirable, as it is opposed to natural and revealed morality.

Intimately connected with the moral laws of man are those which are 'religious in their character. In ordinary language, indeed, "moral laws" include those which regard man's conduct both to God and man: our author, however, has distinguished them, and discusses them separately. He considers this part of his subject in sections under the following heads: "Religion in general"—"Natural Religion"—"Revealed Religion"—"Christianity"—and "Church Religion."

The first section treats of the various kinds of religion which have existed; as Monotheism, Bithetism, Polytheism, &c. The second treats of Natural Religion, or is an inquiry whether, and to what extent reason can infer the existence and perfections of the Creator, and the homage or worship which will be acceptable to him. It concludes with the admission that natural religion and natural morality are the same;—that all which man, in the present life, has to do with God is to respect and to obey his laws. The section on revealed religion treats not only (as from its title we might expect) on that religion which is *really* revealed; but on those religious systems also, which have claimed to be revealed. This remark needs to be kept before the mind, lest some of the sore thrusts which the author gives to "the priesthood," should be supposed to be aimed at the Christian ministry; a class of persons which, when truly qualified for the office they sustain, Dr. S. regarded with unfeigned respect. By "the priesthood," we understand Dr. Spurzheim to mean, the ministers of a religion established by law, and who, by requiring uniformity in religion among the governed, are hostile to free inquiry and the advancement of the species in the career of improvement.*

This section justly demands for reason the right to examine the claims of a professed revelation, to a divine origin; and suggests topics of inquiry in such examination;—it also insists on the harmony of morality with religion, and the connexion of general culture, with the advancement of the interests of both. The concluding sentence of this section affords us high satisfaction, as proceeding from the pen of Dr. Spurzheim:—"Pure Christianity is that system of revealed religion, which surpasses all others in every kind of perfection, and which stands the scrutiny of reason."

But the section on the Christian Religion (the next in order) proves that the meaning of the author in the language just quoted, differs, almost *toto celo*, from that of some persons, who would not hesitate to adopt his expressions. He does not consider that in order to Christianity standing the scrutiny of reason, all those parts of it must be pared away, which reason cannot comprehend, and that the *remnant* is Christianity—rational Christianity. No: he includes in Christianity two principal parts;—the marvellous and the moral. "The marvellous includes whatever is incomprehensible; whatever is beyond the limits of observation;—such as the nature of God, the creation of the world by his will, his in-

* That this is his meaning, if not absolutely certain from the work under review, is plain from the following quotations from the author's *Phrenology*, Vol. 2. p. 100. "It is a common tendency of the sacerdotaly to keep religious notions stationary:—"it is therefore natural that they decry every improvement which may be proposed. Accordingly the Roman, English, Scotch, or any other dominant church will contend for the necessity of some uniform discipline, &c."

fluence upon his creatures, his communication with men, the birth and miraculous actions of Jesus, the immortality of the soul, and the rewards and punishments in the life to come." p. 151. "This part of Christianity depends entirely on belief; for the points of which it is composed cannot be submitted to present observation." p. 152. Yet let it not be supposed that to belief he attached exclusive, or indeed undue importance in the Christian system: the following quotation evinces the contrary. "To be a Christian it is not enough to recognize Jesus as the Son of God, the Redeemer of man, and the interpreter of the will of his heavenly Father, or even to be conversant with his commandments; it is indispensably necessary to act upon the precepts he taught." p. 157.

The last section of this work, viz. that on "Church Religion," shows that the author does not conceive Christianity to be a solitary system, but a social one. He approves of ecclesiastical superiors, not indeed as "lords over God's heritage;" but as persons appointed to teach, and to watch over the accomplishment of the principles which the church they serve admits:—yet are they responsible to the community for every one of their religious interpretations, in the same way as the officers of civil governments are answerable for their measures. p. 168. In other words, he considers the teachers of religion as guardians of the spiritual interests of the church; and that their office is not to legislate; but to execute the laws enacted by the Church's Head.

In conclusion, perhaps nearly every person who shall read the work before us will be ready to ask, "what were the author's distinguishing religious opinions? With what religious denomination is he to be ranked?" It might be expected that every denomination of Christians would be ambitious of ranking among them a man of views so enlarged, and philosophy, at once so simple and profound:—but the work under review affords few facilities to any who might feel disposed to advance such a claim. Judging from the known religious sentiments of those persons who occupied prominent places in the occurrences consequent on his decease, we should conclude that he was claimed for the ranks of Unitarianism: but even Watts was so claimed, and certainly Dr. Spurzheim entertained theological sentiments as remote from those of modern Unitarians, as those of Watts. What Dr. S. was, it is not easy to say: the probability is, that, as a theologian, he was one *sui generis*, and who could not be identified with any existing sect. But if there be any body of Christians, with whose views of religious truth his own were in harmony, his acquaintance with human nature, would, probably have prevented his acknowledgement of it. His one great, absorbing object was, the diffusion of the light which he thought phrenology would shed on its dependent sciences, metaphysics, morals and religion; and being well aware of the religious jealousies which exist among Christians towards each other, he probably concluded that to range himself on the side, and call himself by the name of any religious body would be to injure the interests of truth and science, by awakening the prejudices of all other religionists against the doctrines he might teach. Doubtless he had his own religious creed; but he "had it to himself before God." We never met with an individual to whom Dr. S. confided the particulars of his religious belief, and we doubt if this continent contains one.

But if we are unable to say precisely what, as a religionist, Dr. S. was, we feel no such difficulty in saying what he was not.

1. He was not a DEIST, at least in the ordinary acceptation of that word. He distinctly acknowledges the necessity of revelation,—a belief in it, and also in the Christian religion, as the substance of the revelation given.

2. He was not a UNITARIAN. There are several parts of the work before us, which place this point in a very satisfactory light;—we shall just mention a few of them, some of which are rejected by some Unitarians, and others by others; for, under the same general appellation, are found persons, varying in sentiment from high Arianism down to mere Humanitarianism.

Among the marvellous points of the Christian religion, Dr. S. distinctly admits the miraculous production of the Saviour's body. Moreover he was not,

as many Unitarians are, a believer in the innocence of speculative error. "Religious ideas," he says, "cannot be indifferent in their nature; true religion being the will of God, cannot be indifferent,—a God all perfection and bounty cannot act from mere arbitrariness." p. 128. He was moreover a believer in the lapsed condition of human nature, although he did not choose, for the reasons assigned above, to adopt the Shibboleth of any religious party in the expression of this belief. He says expressly, that the superior sentiments in man were designed by the Creator to command, and to control the inferior propensities;—that yet moral misery exists, and that the great cause of it, is the too great activity of the animal faculties:—that all the natural inclinations have gone astray, and have a continual tendency to err in their application;—that the moral sentiments are blind, and that reason, which is to enlighten them, though it acts according to determinate principles, does not furnish the objects on which it operates; and hence is liable to err, and requires revelation as its guide. In these particulars, the work before us presents evidence that he differed widely from the denomination who, at least tacitly, claim him. But we have, in another work of this author, more comprehensive proof that he was not a Unitarian. Whatever differences exist among them, there are a few points of common agreement, one of which is their negative view of the Redeemer, i. e. all Unitarians agree that he is NOT DIVINE. In this, Dr. Spurzheim differs from them all. "An unbeliever, in any religion is he who disregards the divine revelation given to man since his creation. An unbeliever in that sense, among Christians *contradicts the Divinity of Jesus.*" Phrenology, vol 2. p. 86. Again p. 146. "Many flatter themselves with being Christians, when they say that they believe in the Divinity of Jesus, in his mission, and miraculous actions, and all the while neglect the moral principles he inculcated." This *incidental* exhibition of his creed on this capital point, we regard as valuable and necessary evidence that he was not a Unitarian.

3. He was not a PERFECTIONIST. "Man," says he, "as he is now constituted, is not capable of accomplishing the precepts of natural morality." p. 115.

4. He was not a UNIVERSALIST. Here again he shall speak for himself. "According to the Christian religion, our fate through eternity depends on the present life." p. 12. He believed, as we have already shewn, in "the rewards and punishments of a life to come," and says "physical and moral evil mutually engender each other." Now if this be so, future punishment in the world of despair will operate to increase the sin of the punished, according to Rev. xvi. 11. They "blasphemed the God of heaven because of their pains:"—this sin again will result in their further punishment, and thus on, indefinitely. He cannot therefore have been a Restorationist.

5. Yet we are afraid to hope that he was an evangelical Christian. True, he was a religionist:—hundreds can bear testimony to the boldness, with which in his lectures, he introduced the name and works of the Supreme Being: and the work before us he expressly devoted, *so far at least*, to religion. But there were not in the lectures, and there are not in this work, those references to the peculiarities of the Christian system, which his subject afforded him the opportunity for making. He speaks, indeed, of Jesus as "the Son of God and the Redeemer of men;" but it is not as one who had himself "fled to Him for refuge," and found in the blood of atonement "all his salvation and all his desire." Though he speaks also of the "influence of God on his creatures," he makes no allusion to influences of the Holy Spirit, which are renovating and sanctifying: yet this silence *might* result from the cause before mentioned; a desire to avoid exciting religious prejudices, and thus impeding the progress of truth.

But he is gone to his account: for the light he has shed on our path, let us be grateful, and employ it in the investigation of truth; and where his torch ceases to illuminate our way (viz. in the region of religion proper) let us rejoice "that we have a more sure word of prophecy." Let us hope, too, that under the philosophical garb which his language always assumed, there might still be an evangelical strain of feeling and meaning, which met the approbation of him who "searcheth the hearts, and trieth the reins."

RESEARCHES OF REV. MESSRS. SMITH AND DWIGHT IN ARMENIA, including a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. By ELI SMITH, Missionary of the American Board. BOSTON, Crocker & Brewster, 1833. 2 vols. 12mo. pp. 328 and 348.

These volumes were briefly noticed in our last number. We there expressed our intention to introduce them again, chiefly in order to gratify our readers with a few extracts. We need say nothing further in their commendation, nor waste time in general observations. The journey described was undertaken in accordance with the instructions of the Prudential Committee, to investigate the condition of the Armenians and other Christians in their neighborhood, and to ascertain the probability of finding a new and promising field of missionary labor in that portion of Western Asia. They are written in the form of letters, that information on the various topics may be thrown together, instead of being so scattered as to render it less valuable or less easily accessible. An introduction gives a brief history of Armenia.

Leaving Malta in March 1830, the travellers proceeded to Smyrna, where they more fully prepared themselves for future investigations by intercourse with the Armenians there established. They found here a school of 200 Armenian children, in all stages of advancement, and the New Testament, in ancient Armenian, among their class-books. Of the 8000 Armenians in Smyrna, 2000 or 3000 were said to have revolted to the papal church.

The next important place on their route was Constantinople. On the way, they passed through Thyatira, now Ak-hisar, the seat of one of the seven churches in Asia. To every Christian, information concerning these churches must be welcome. The journalist says:

“Curiosity to see as much as we could of a town where once flourished one of the apocalyptic churches, made us improve to the best advantage the few hours of our delay. Ak-hisar occupies an eminence elevated but little above the surrounding alluvial and marshy plain; and having been reduced to ashes a year or two ago, its houses were now mostly of one story and built of boards. Its population can amount to but little more than 1000 families, of which 300 may be Greek, and 25 or 30 Armenian. Walking through its streets, we observed many inscriptions and broken pillars, and were offered numerous coins, the relics of Thyatira. An ancient church, now a mosk, was mentioned to us among its curiosities, but in vain did we solicit a number of Christians to conduct us to it. At length an old Turk offered to be our guide, and we hastened with eagerness to examine it. Its foundations, and some broken and fallen columns bespoke a high antiquity, and a few aged cypresses threw over the precincts a gloom befitting the spot. As we entered the yard, two Turks, performing their devotions in the portico, looked around upon us with an expression that called us infidel intruders, and made us feel that the lamp of true religion, which once burnt brightly in this ‘candlestick,’ was extinguished in the darkness of Mohammedanism.” p. 49.

The state of education among the Armenians in their own territories is very low. They have, with perhaps two or three exceptions, no schools. Females seldom learn to read at all. A few boys are taught to read, so that they may assist in the church service; but most of them are unable to write. The rest are left in total ignorance. Under such circumstances, the following account of an Armenian school at Constantinople will be interesting:

“We were received by Gregory Peshdemaljan, the principal of the academy, with a cordiality suited to the account of him, which we had received from Boghos of Smyrna. He is a layman, well acquainted with the language and literature of his nation, and himself the author of a very respectable grammar and dictionary of the ancient Armenian. We found him surrounded by a company of young men, fifteen or sixteen years of age, possessed of the fair and ingenuous countenance, so peculiar to the young Armenians of Smyrna and Constantinople. They were members of the highest department of the school. The lowest embraces the children of the poor, who are taught gratuitously, to read and write. In the second, are others of more respectable connections, who are studying the same branches. The members of the third, now forty or fifty in number, are introduced to the elements of grammar. That study they complete when advanced to the fourth under Gregory, the number in which is about the same. They were generally possessed of uncommonly inter-

esting countenances, and had an appearance of great neatness and order, as they sat, each upon his cushion or carpet, in double or triple rows around the floors. The whole number of scholars was not far from 300. It has a considerable income from a fund, contributed by the same primate who aided so liberally in erecting the buildings of the establishment, and the remainder of its expenses are borne by the Armenian community.—There are schools attached to the other Armenian churches, but none of them are of much repute. We were told also that private schools for girls are not uncommon, but we got admission to none of them.

It is painful to find that none of the modern improvements in primary education have been introduced, even in this most enlightened part of the Armenian nation. The only thing that shows a tendency that way, is the use of a spelling book, and one or two other first books, in the modern Armenian, their vernacular dialect. Abundantly able helps in grammar, arithmetic, and some other branches have been issued from the press at Venice, as well as here; but they are in the ancient tongue, and accessible only to the few who understand it. Even in geography, I was surprised to find them so well supplied, that when we mentioned Andover, as the place to which we should send a Persian dictionary, which the Patriarch had the politeness to give us, a person present immediately referred to a book in ancient Armenian, not only describing its position accurately, but also that of the adjacent towns." pp. 65, 66.

The second letter relates the events of the journey from Constantinople to Tocat—a name dear to every friend of missions; for it is hallowed by the dust of Henry Martyn. An impenetrable cloud had formerly rested on the nature of his disease and the circumstances of his death. Imagination was left to fill up the story of his final sufferings. Our travellers, like true missionaries, made as thorough investigation as possible concerning this matter, and enjoyed the melancholy pleasure of visiting his tomb in the cemetery of the Armenian church.

The description of the Turkish post-establishments we do not remember before to have seen so distinctly stated. That we may dissipate any mist, hovering over the minds of our readers on this subject, we present it.

"In every post-town in Turkey a number of horses belonging to an individual or a company are attached to the post-house, and at the command of any one who brings an order from government, and pays for them. The established price, when we went, was thirty paras, and when we returned, one piastre, the hour. The menzilji has under him surijies, who act as hostlers, and, whenever horses are taken on a journey, accompany them to the next post to bring them back. Their name, which signifies a *puller*, is derived from the fact that a part of their business is to lead loaded horses. When the horses of the post are not sufficient, the traveller's *menzil-emry*, as the order for horses is called, obliges the authorities of the place to press into his service the horses of the inhabitants for the same price. As this system provides only for travelling, and not the transportation of letters, it is imperfect, without the separate establishment of tatars, who are the official couriers. Some of them are attached to every pasha, and whoever will pay them what they demand, can employ them as an express. They are officers of considerable rank, and travellers by post generally take one to make themselves respected, and to expedite their journey." pp. 111, 112.

At Erzroom, owing to the patronage of the bishop, probably, the Armenian school was very flourishing. Its principal was a layman, and he had five or six assistants. The scholars were 500 or 600 in number, studying all the common branches from grammar to logic. "We did not learn," says Mr. S. "that the Armenian females of the city were ever blessed with a school; yet some of them, we were assured, could read." The following is an account of an effort made by the German missionaries at Shoosha for the benefit of Erzroom.

"The only protestant missionary effort, so far as our information extends, that has ever been attempted at Erzroom, or in any part of Turkish Armenia, was made just before we arrived. The missionaries at Shoosha, aware of the obstacles in the way of preaching the gospel to moslems under the Turkish government, determined to seize an opportunity of doing it, while the presence of a Russian army would afford them protection. Mr. Zarembo, therefore, taking a good quantity of the Scriptures in Turkish and Armenian, and a few for the Russians themselves, proceeded first to Tiflis, to make known his intentions to the governor. His excellency entered warmly into his project, and gave him letters to all the chief officers of the army, which secured him their favorable regards, and open and decided protection. His first visit was to Kars. There were no more than a hundred Turks

in the city; but in the house of the ayan, where he carried his books for sale, he met a room full of effendies and others. They examined the Bible and disputed, in a supercilious manner, proving themselves to be bigoted, and easily offended at having their faith questioned. He sold but one Turkish Bible, and that was on his return from Erzroom. At Bayezed, also, he found but few moslems; and they were bigoted and inimical, and disposed to have but little to say to him. One Turk manifested some candor; but he sold no Turkish Scriptures. At Erzroom, where there was a great number of Turks, he determined at first to say nothing, and only send his books for sale through the bazars and streets. Prices were offered much below that which he had fixed, and were at last refused; but he afterwards sold at any price, and even gave gratis. After seven or eight days, no more offers were made and the sale ceased. He then began to talk with the people wherever he had opportunity. With a few encouraging exceptions, they were easily incensed at any thing said against their religion, and not disposed to inquire. He heard of eight of his books being torn in pieces. At last, after he had spoken for his passports to depart, the kady and mufy declared to the general, that so strong was the popular feeling against him, if he should be killed they could not be responsible. He still made a parting call upon one of them, and, in a religious argument before a room full of moslems, boldly convicted him and them of ignorance of their own Koran, in affirming that it contained a doctrine, which in fact it does not.

During the whole journey, though he had the Scriptures in every language he was likely to meet, he sold only to the amount of 17 ducats or about 40 dollars. In Turkish, one Bible and 14 Testaments were sold, and 3 Bibles and 22 Testaments were given away. This seems but a discouraging report; and yet so strong is my impression of the fanatical and supercilious bigotry of the moslems of Turkey, that I am decidedly interested and encouraged by it. The intolerant spirit of their religion and a thorough contempt for Christians, make them so indignant at an opposing word, and deprive them so completely of the least curiosity to read our sacred scriptures, that I am gratified whenever they are made to hear the truth at all, though it be but to gainsay and resist; and if but one copy of the word of God is bought with the intention of reading it, I am encouraged. The bread has been cast upon the waters, and after many days it shall be found. How delightful, too, to see messengers of peace at hand, to avail themselves of even the openings made by war, to proclaim their glad tidings! Then is the wrath of man made to praise the Lord." pp. 136, 137, 138.

The Armenians, like other zealots, have established more religious services than they can well attend to.

"The Armenian ritual designates nine distinct hours every day for public worship, and contains the services for them: viz. *midnight*, the hour of Christ's resurrection; the *dawn of day*, when he appeared to the two Marys at the sepulchre; *sunrise*, when he appeared to his disciples; *three o'clock*, (reckoned from sunrise,) or the first canonical hour, when he was nailed to the cross; *six o'clock*, or the second canonical hour, when the darkness over all the earth commenced; *nine o'clock*, or the third canonical hour, when he gave up the ghost; *evening*, when he was taken from the cross and buried; *after the latter*, when he descended to hades to deliver the spirits in prison; and, *on going to bed*. But never, except perhaps in the case of some ascetics, are religious services performed so often. All but the ninth are usually said at twice; viz. at matins and vespers, which are performed daily in every place that has a priest; the former commencing at the dawn of day, and embracing the first six services, and the latter commencing about an hour before sunset, and embracing the seventh and eighth. On the Sabbath, and on some of the principal holidays, instead of one, there are frequently two assemblies in the morning; the first at the dawn, embracing the first three services, and the other not far from nine o'clock, embracing the second three. Mass, is as distinct from these services as the communion service of the church of England is from the morning prayer. Whenever it is said, which is generally every day, it follows the sixth service; so that if there are two assemblies in the morning, it finishes the second. The ninth service, when it is performed at all, except in some convents, is said by individuals at home." p. 181.

The following incident, which occurred at Tiflis, is worth quoting for its strangeness.

"You may suppose that we were gratified to meet the productions of our own country in this commercial market. But not every countryman's face is welcome, even at the distance of Asiatic Georgia. In the first caravanserie we entered, the day after reaching Tiflis, we stumbled upon a hogshead of New England rum! What a harbinger, thought we, have our countrymen sent before their missionaries! What a reproof to the Christians of America, that, in finding fields of labor for their missionaries, they should allow themselves to be anticipated by her merchants, in finding a market for their poisons! When shall the love of souls cease to be a less powerful motive of enterprise than the love of gain?" pp. 215, 216.

Though the Armenians are, to some extent, orthodox in faith, and generally uncorrupted by papacy, yet their forms of worship have plainly been influenced by their proximity to Catholic churches.

“Go into one of these churches in time of prayers, and you will find a number of lamps suspended from the roof, endeavoring to shed their dim light upon the congregation, though the sun be shining with noonday brightness. In the enclosure before the altar will be two or three priests, surrounded by a crowd of boys from eight to twelve years old, *performing* prayers; some swinging a smoking censer, others, taper in hand, reading first from one book and then from another, and all changing places and positions according to rule. The monotonous inarticulate singsong of the youthful officiators, with voices often discordant and stretched to their highest pitch, will grate upon your ear, and start the inquiry, can such prayers enter into the ears of the Lord of Sabaoth? You will be surrounded by a barefooted congregation, standing, wherever each can find a place, upon a sheepskin, or bit of rug, (unless the church is rich enough to have a carpet,) uttering responses without order, and frequently prostrating themselves and kissing the ground, with a sign of the cross at every fall and rise. The whole will seem to you a mummery and an abomination, and you will probably hasten away, wishing to hear and see no more of it.

In entering the church barefoot, and in prostrating themselves to the ground, the Armenians have doubtless retained relics of genuine orientalism. Abraham, when he ran to meet the angels, bowed himself to the earth; and Moses, when standing on holy ground, took his shoes from off his feet. Why so large a part of the service has been suffered to pass into the hands of boys, is exceedingly strange. They fill the four ecclesiastical grades below the subdeacon, to which are attached the duties of clerks; or more commonly are substitutes for their occupants, having themselves no rank at all in the church. Of the first 158 pages of the *Jamakirk*, containing the whole of the midnight service with all its variations for feasts and other special occasions, more than 130, consisting of psalms, hymns, &c, are read or chanted by them under the direction of the priests. Well may the priests, in view of having such important helps in their duties, find motive enough in most places to teach a few children to read! Of the remaining pages, some half a dozen belong to the deacons, if there are any, and the remainder, consisting simply of prayers and lessons from the gospel, are read by the priests. All the service, with few other exceptions than the lessons, and that the priest in the middle of every prayer of any length turns round to wave a cross before the people, and say, ‘peace be to all, let us worship God,’ is performed with the back to the congregation. Add to this, that the whole, with the unfortunate exception of the book of legends, is in a language not understood, often by the priests themselves, and much less by the congregation; and if it were not, is read or chanted with so little articulation as would render it perfectly unintelligible: and you will hardly need any other answer to the question, whether there is any spirituality in the worship of the Armenian church. The priests go through it, as if it were a daily task of the lips, as a joiner’s work is of his hands, and are apparently as much relieved when it is over. If a boy makes a mistake, he is reprovèd, or even chastised, on the spot, though a prayer be interrupted for the purpose. The people, too, are constantly coming, and going, or moving about, and often engaged in conversation.” pp. 227, 228.

In the part of the journey, which led Messrs. S. and D. through Georgia, they were thrown into the company of some German colonists. Their interesting history, with that especially of the missionaries at Shoosha, we are compelled, by want of space, to pass by.

The family devotions of the Armenians, as witnessed in the convent at Datev, we fear are too often paralleled in spirit, though not in appearance, among more enlightened Christians.

“The bishop rose before light, at the sound of the convent bell, to attend the morning devotions of the church; but in his room neither in the evening nor in the morning was there any acknowledgement of divine providence, except in the asking of a blessing upon our food. That duty he seemed to consider as devolving of course upon him. It was done while he was looking around upon the company, and with so little reverence that my companion knew not what he was doing, till he had half finished. My own experience in convent devotions prepared me to expect it, as a customary civility to strangers, and prevented me from being surprised, though not from being shocked at such gross indecorum. As I have often witnessed elsewhere in similar circumstances, he wished us a good appetite at the close, without a pause or a change of tone, as if it formed the concluding sentence of his prayer. Family prayer, as practised by us, is believed to be unknown among the Armenians; and the same, it is feared, may be said also of private devotions. Not uncommonly, however, in these parts, one or more members of a family repeat, either individually or in concert, before lying down at night, so much as they can recollect of the long prayer of Nerses Shnorhali, which forms a part of the ninth service of the church. It is in fact the usual substitute for the whole of that service. If ignorance or disinclination prevent this formal attempt at prayer, a simple sign of the cross in the name of the Trinity,

is the only act of devotion with which they commit themselves to the slumbers of the night. The same superstitious ceremony is believed, also, to be their only mode of asking a blessing and returning thanks at table, unless an ecclesiastic is present to go through the mockery just described." vol 2. pp. 27, 28.

The manner in which the Sabbath is observed among the Armenians will be read with interest. The present description holds true of them in other places, as well as here.

"To-day being the Sabbath, we remained at Shaghad, and were pained to observe that a part of the people spent it in the labors of the loom, the employment in which the villagers pass their winter months. In general the Armenians aim to observe the literal command to do no work on the Sabbath. Especially are the labors of the field almost universally suspended in obedience to it; though at Shoosha, the villagers often take that opportunity to carry their wood to market. Shops in the bazar, too, are generally closed, though some do not scruple to sell goods privately. The feeling that the Lord's day is more sacred than their other festivals, is generally clear, and is expressed in a better observance of it. And conscience is often sufficiently enlightened to extort the confession, when reproved, that in profaning it they cannot but be guilty. Still, neither in their feelings nor in their conduct, can we find any just views of its sanctity. Travelling seems never to be regarded as an infringement of it; and that persons should be stopped by it when on a journey, appears to them exceedingly strange. They generally spend it as a holiday in visiting and feasting, and thus commit more sin than they would by laboring.

"Attendance at church is perhaps more general than one would at first conclude from the small number present at any one time. That nothing like the whole population of a place attends at every service is perfectly evident. But it must be remembered, that, as there is public worship twice every day, one may go in the morning and another in the evening, and one who is absent to-day may be present to-morrow, and thus every one make out a tolerably frequent attendance even on common days. On the great festivals and Sabbath days, a much more full attendance is observable; and considering that there are then three services, of which some may be at one and some at another, we can believe, what we were assured in Kara-bagh, that nearly all attend church on the Lord's day. I must not forget, however, to except all marriageable and newly married females, whom custom debars entirely from the privileges of God's house." pp. 55, 56.

These extracts shall be closed with the information given by these volumes on the subject of baptism and communion in the Armenian and Nestorian churches. Those of our readers whose knowledge of ecclesiastical history has made them acquainted with the origin, antiquity and character of these bodies, will be gratified with the testimony they offer concerning the primitive ordinances of our religion. The first relate to the Armenian church.

"The communicants this morning stood up before the altar, and the bishop put a bit of the bread, which had been previously dipped in the wine, in the mouth of each. In this way only do the Armenians communicate in both kinds. The wine they never drink. One of the women had a child not more than a year old in her arms, and that also communicated; for infants, from the moment of baptism, are admissible to the table of the Lord. The Armenian, like the papal and the Greek churches, practise close communion."

The two things necessary for salvation, he [the vartabed or monkish priest] said, were baptism and the communion. He afterwards explained that their doctors distinguish three kinds of baptism, either of which is effectual; one the actual application of water in the name of the Trinity; another, the wish of a moslem or heathen for baptism at the hour of death; and a third, the desire of a person who is under a master that will not allow him to receive the ordinance. The same distinction he also admitted in regard to the viaticum, or communion at death; it was necessary, but when it could not be had, the wish for it was equivalent. We replied, that in John 3: 5, not only being born of water, or baptism, but also being born of the Spirit, or internal regeneration, is declared to be necessary to admission into heaven; one of which we believe to be an external sign of the other, and not productive of it, nor necessarily accompanied by it; and then inquired if his church holds baptism to be regeneration, or acknowledges the necessity likewise of a change of heart. He confessed, in answer, that it knows of no other change than external baptism.

According to the rules of the Armenian church, I believe, baptism consists in plunging the whole body in water three times, as the sacred formula is repeated; but the present mode of administering it in Armenia, we were assured by more than one intelligent ecclesiastic, is by pouring upon the head of the child, sitting in the font, a handful of water in the name of the Father, another in the name of the Son, and a third in the name of the Holy Ghost, and then plunging the whole body three times, to signify that Christ was in the grave three days. That entire immersion, and the triple repetition, are not considered essential, however is proved by the fact, that the baptism of even heretical sects who only sprinkle once, is considered valid, and persons thus baptized are not required, as among

the Greeks, to submit to the ordinance again, on entering the Armenian church. We once inquired of a bishop, what is the effect of baptism, and were answered with the greatest astonishment at our ignorance, that it takes away original sin. The doctrine, however, that all who die unbaptized are thrust immediately down to hell for Adam's sin, though firmly held by the Armenians, has not led them, as it has the papists, to allow in urgent cases of lay baptism. The ordinance can be performed by those only who have been admitted to priest's orders. Generally it is done, in imitation of the Jewish law of circumcision, on the eighth day, though dangerous illness sometimes hastens it, and when no priest is at hand it is postponed." pp. 125, 126.

The following relate to the forms of the Nestorians. The information was communicated by a priest.

"*Baptism*, he said, is performed only in churches, and the whole body of the child is plunged three times in the water, because John plunged our Saviour three times in Jordan. When we mentioned, however, that we had heard that they only plunge the body up to the chin, and then pour water three times upon the head, his father confessed that they do so, though they plunge the whole, also, when there is water enough! When asked the effect of baptism, both replied that it is the regeneration spoken of by our Saviour, when he said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." We suggested that he explained himself, by saying in a subsequent verse, "Except a man be born of water and of the *Spirit*." "Yes," they replied, "as the Spirit descended upon Christ at Jordan, so he now, in every instance, descends upon all persons at their baptism." The bishop would not allow that the souls of infants that die before baptism are doomed to hell, nor did he admit that they are received to heaven, but said that a place is prepared specially for them." p. 227.

The whole tour, to those who love the cause of missions, will be interesting. And that all Christians are bound to love the cause, no one can doubt. As a result of the investigations of Messrs. S. and D., the Prudential Committee have resolved to send two missionaries to the Nestorians, as soon as suitable men can be obtained. The whole ground, moreover, is now before them. They know its wants and its prospects. And as providence may direct, and the liberalities of the American church in contributing her sons and her substance to the cause of God will admit, stations may hereafter be established at Trebizond, Tocat, Cesaria, Tarsus, and Diarkeker.

THE GRACE AND DUTY OF BEING SPIRITUALLY MINDED; *by John Owen, D. D. abridged by E. Porter, D. D. Andover. BOSTON, Pierce & Parker, 1833. pp. 211, 12mo.*

Perhaps the greatest danger to which we are liable in the present age is that of substituting the outward show of Christian activity, for the inward principle of holiness. In our own country, especially, religion is, to a good degree, fashionable. It is no act of self-denial to make an open profession of piety; for the ranks of the church seem to be, in a measure, the ranks of respectability and influence. The sacramental host, instead of being chiefly composed, as formerly, of the aged, who were soon to leave the world, or the afflicted and bereaved, who loathed it, for its trials, now numbers multitudes, who have strength in its vigor, and beauty in its bloom. Hence there is reason to fear that many press into the visible church, who were never sealed as the followers of the Lamb. A few vague emotions of seriousness, an occasional state of mental excitement, and the encouragement of injudicious and undiscerning friends have sufficed to persuade them, in union with the deception of the "deceitful heart," that they are worthy to be enrolled with the holy on earth, and may confidently look forward to a mansion in the skies.

In contemplating the injury done to the common cause of religion by the admission to the church of unconverted persons, and their subsequent exclusion, or retention, which is worse, we have sometimes been almost ready to wish for a return of the primitive persecutions. Then candidates would be obliged to count the cost, before they joined the band of the persecuted. It would not be so slight a thing to become a professed follower of Christ. Then men's souls would be tried; and none would expose themselves to the tortures of a furious priesthood, or a cruel pagan magistracy, unless they

were nearly certain, that a cross would but hasten their possession of the crown, and the flames of the stake would sooner introduce them to the unspeakable joys of Paradise. Then, as we assembled at the Lord's table, we should not be pained with the thought, that, in all probability, there was a Judas among every twelve, or five foolish virgins among every ten—that the tares might, perhaps, be as numerous as the wheat. The company would indeed be smaller; but they would be a *chosen* few—the “little flock” of whom Jesus spoke, to whom it would be the Father's good pleasure to give the kingdom. They must be so vastly outnumbered by the world, as to be scarcely seen; or more properly, so few, and so holy in their department, that they would be like a city on a hill, marked amid the thousand hamlets of the plain below; like a candle, penetrating by its brilliance the ubiquity of darkness.

But though there may be private opposition, yet we see not, and probably never shall see any thing like the persecutions of former times. We shall never have this instrument to purify the church of hypocrites, and to drive reluctant spirits to the work of self-examination. No remedy remains to us, then, for freeing the church from unworthy members and maintaining its purity but plain exhibitions of Christian character—thorough heart-searchings, both from the pulpit and the press. The churches are in a manner, delivered over to their pastors; and if the pastors fail of doing their duty by plain preaching, by watchfulness, by a careful examination of every candidate, how can the body be composed of lively members? How can the ministers give a good account of their stewardship?

We rejoice in every effort made to test the purity, and elevate the standard of piety among us. And it is with unfeigned pleasure that we notice here the book mentioned at the head of this article. It deserves the careful and thorough perusal of every minister and every private Christian. He who takes it up must not expect soon to dispatch it, and lay it away in his library. It is one of the few works, that appear in our day, which must be digested, as they are read. It contains food for the soul; it is a treasure-house of excellence. It discusses first the nature of spiritual mindedness; and the evidences of it, as drawn from the character of our emotions, while occupied in religious acts, and from the general course of our thoughts. It then proceeds to the objects of spiritual thoughts, and presents motives for steadiness and distinctness in our religious contemplations. The author then treats of the affections, as the seat of spiritual mindedness, and the means of drawing those affections from earth to heaven. The difference is pointed out between affections spiritually renewed, and those which are merely changed by the influence of light and conviction. The truth is fairly brought out, which we so often see exemplified, that individuals may seem to delight much in spiritual duties, and be very diligent in their performance, who yet know not God; and the reasons of this phenomenon are briefly presented. The assimilation of the believer's character to the holy character of God, the centre of his spiritual affections, is there discussed. And the book closes with an account of the danger and causes of spiritual languor and advice to those who are sensible of their departures from spirituality, and desirous of return. Our abstract is extremely brief and imperfect; but it is sufficient to give a general notion of the nature of the book, and the value of its matter. To say that it is the work of Owen is guaranty enough that it is no superficial treatise.

The only abridgement which the work has suffered is a removal of useless words and phrases. The writers of Owen's age had an uncouth habit of loading every sentence with synonyms, which seem to modern readers to enfeeble their style, to cloud their sentiments and bury up in rubbish thoughts, which, when extricated from their envelope, prove to be diamonds. By thus lopping off the excrescences of the work before us, Dr. Porter has presented the public with a book, whose style is certainly not wanting in attractions, while its thoughts are clear and its developement of the subject thorough.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

EXTRACT OF A LETTER FROM MRS.
WADE TO THE COR. SEC.

Rangoon, April 18th, 1832.

Dear Sir,

You are already informed that the boarding-school at Maulmein was re-established as soon as sister Bennett had gained sufficient knowledge of the language to render efficient assistance, and others were expected to strengthen our hands. Our prospects were deeply interesting, as one of our pupils soon gave pleasing evidence of piety and was baptized; while several others appeared serious, and all were daily taught the way of salvation through Christ the Saviour, and made good proficiency in their studies. We had also the prospect of as many girls as we wished to educate. But my health, which had long suffered from a slow fever, grew worse and worse until the physician assured me that entire cessation from all labor and care, was indispensably necessary to its restoration. It was, however, a hard case; for neither sister Bennett, Kincaid nor Jones were then much better able to perform such duties than myself; and we all felt extremely anxious to continue the school. I therefore tried still to help a little, though I had a fever every day; and each of the sisters also performed a part; so that the girls were getting on finely, until I was *obliged* to give up every care, and felt that I was sinking into the grave; and soon after, through the advice of the brethren, set sail for America. When we returned and went to Mergui, not expecting to remain in the place many months, it was not thought ex-

pedient to incur the expense of building a school-house; but I found 12 or 14 girls and women, who were willing to learn to read with the assistance of a father or brother at home, and come to me for recitation and religious instruction nearly every day. Two of this number learned to read and committed the catechism and short prayers; another had just begun to read; four others, who had before learned to read, made good proficiency in committing select portions of scripture, prayers, &c., (three of this number were from sister Boardman's school at Tavoy,) and three others had nearly finished the elementary lessons. These ten promise to continue their studies, though we are removed from them. This is the little all I was able to do in the way of schools, during our stay in Mergui. We are encouraged, however, in reflecting that the last great day may show that even this feeble effort was not entirely in vain; for the first woman soon after beginning to learn, began to appear serious, attended family worship, and daily instructions, and was the first baptized. A young girl also, (the daughter of Ko Ing's wife,) began to appear serious, not long after she began her lessons, and asked for baptism before we left; but we all thought it proper for her to wait for a time. Another woman, from a high proud governor's family, was so vain and haughty that she would never come into our house, until she took a fancy to learn to read. She then came often to us, and learned fast; but treated the subject of religion with entire neglect, for some time. We continued, however, to instruct, admonish and pray for her, until we had the happiness of seeing her begin to relent;

and not long after she came in at the time of evening worship, and, with the disciples, bowed down and worshipped Him, "who is meek and lowly." She assured me, the next day, that she felt constrained to do this by the fullest convictions of the truth of the Christian religion and of her state, as a poor lost sinner. Some time after this, without my influence or knowledge, she took a small present and went to several of her neighbors, confessing how foolish she had been when her pride would not permit her to speak to them, and telling them that she was now resolved to be in all things a disciple of Christ, the Saviour of sinners. She continued to give very pleasing evidence of real piety until we left Mergui; but her baptism was deferred on account of a marriage-contract, which could not then be settled according to gospel-rules; though nothing was wanting on her part, and she earnestly desired to become a member of the little church. When we arrived at this place, we found that br. Kincaid had gathered a few of sister Jones' scholars and some others, who were taught in the lower room of the house we occupy. The number has now increased to 20, though four or five do not come very regularly. These are taught to read by a native Christian, and such books as we provide are daily committed to memory. Br. Kincaid superintends their writing, and teaches them geography, &c. while I take the general superintendence of the school, and spend about an hour every morning in giving them religious instruction. They also attend family worship, which is conducted in Burman, every evening and Sunday morning, and my Sunday school, every week. I should have some hope of the conversion of these children, could they be with us *entirely*; but my heart sinks within me to think of the scenes of heathen superstition and wickedness into which they are daily led by their ungodly parents. We have, however, the comfort of seeing decided improvement in their morals, and knowledge of the way of salvation; and we know that with God all things are possible. We hope to have one or two more day-schools in different parts of the town before long.

May 10. We have just now received a letter from Ko Ing, the native pastor at Mergui, who says that my scholars there continue their studies, and that they meet on Sundays at the house of Mah So, the proud woman above mentioned. The sisters at Tavoy have had about 100 children in their schools the season past; but I am

grieved to add that my last from sister Boardman states that she has been obliged to dismiss the boys on account of the illness of br. and sister Mason. I trust, however, that a later date may give you a more cheering account, as my letter was written nearly a month ago.

It makes me sad to think of the *two* called away last year, and the two so ill at Tavoy; but it is consoling to reflect, that though the poor "pioneers" fall here and there unaided and alone, the "soldiers of the cross" are beginning to awake, and will ere long march forward and take possession of the land.

I remain your servant for Christ's sake,

D. B. L. WADE.

France.

A French paper states that Messrs. Chase and Rostan have arrived at Paris. A chapel was to be immediately procured, where the former would preach in English, and the latter, in French.

ONONDAGA FOREIGN MISSION SOCIETY.

At a meeting of brethren, convened at Onondaga Hill, N. Y., on the 12th of February for the purpose of organizing a mission society in said county, Mr. J. B. Worden was called to the chair and D. Bellamy appointed secretary. The object of the meeting having been stated, a constitution was presented and adopted, and the society organized.

It is called the "Onondaga Foreign Mission Society, auxiliary to the Baptist General Convention for Missionary Purposes."

About three hundred dollars were paid into its treasury on the day of its organization.

GRANT OF THE BIBLE SOCIETY.

The American Bible Society have granted 100 Testaments and 50 Bibles to the Baptist missionaries among the Indians west of the Mississippi.

By the frequent visits of English traders, and the steady flow of our population toward those regions, opportunities are presented of greatly benefiting those who speak our own tongue. Thus, though the pioneers of civilization leave the comforts of home, they are still met by the word of God, the ministers of the gospel, and the influences of the Holy Spirit. And the most destitute followers of Jesus, as they sigh in those regions for Christian privileges, may joyfully say, "The Lord provideth a table for us in the midst of th wilderness."

Proceedings of other Societies.

English Baptist Missionary Society.

Extracts from the last annual report, presented June 21, 1832.

EAST INDIES.

The native church at *Calcutta* has enjoyed the pastoral care of Mr. W. H. PEARCE, by whom public worship has been conducted four times a week through the year. Some instances have occurred requiring the exercise of Christian discipline, but, on the other hand, say the brethren, "the conversion of many, and the holy temper and conduct of others demand our lively gratitude. The diligence and prudence of our native preachers residing at *Kharee*, and the meekness, and spirituality, and anxiety for the prosperity of the church manifested by those who live in *Calcutta*, do certainly deserve honorable mention. One of the latter, *Soojatallee*, has been lately very seriously ill, and was thought by himself on the verge of eternity. At this solemn period, br. Pearce in his visits, was delighted with his peace and confidence. He indeed witnessed a good confession. On being asked what were his motives in preaching the gospel, he said, "The heart searching God, into whose presence I am just about to enter, is witness that I have not pursued this work from any regard to wealth or honor. I have done it from desire to glorify his name, to honor my Saviour, and to benefit my countrymen." When asked, in an interval of ease from his attacks of fever, whether he was not disposed to murmur at his long and distressing sufferings, he said, "O no! Shall not the child with whom his father takes the *most trouble* be the most grateful?" On its being inquired if he had a good hope of eternal life, he said, "Christ hath said, him that cometh to me I will in no wise cast out. I know I have come to him by faith, and that he has received me. Christ is a rock: he shakes not. I am built on him, and know I am safe for eternity."

Such was the language of one who, a few years ago, was a fierce and haughty Mussulman, but whose holy and consistent conduct, since his conversion to the faith of Christ, has attested the divine reality of the change wrought upon him.

The type-foundry and printing-office, under the direction of Mr. PEARCE, have

been in full employment during the year. As a pleasing proof of the growing desire for knowledge among the natives, it may be mentioned that founts of types in English, Bengalee, Persian, Hindoo, and Goojuruttee have been supplied for their use, chiefly in *Calcutta*. Three thousand copies of a new translation of the book of Genesis have been ordered by the *Calcutta Auxiliary Bible Society*, while many thousands of tracts in various languages have been printed, a large proportion of them at the expense of the missionaries themselves. The New Testament, which has been some time in preparation by Mr. YATES, is not yet completed, the progress of the work being somewhat retarded by the wish to secure the advantages arising from the co-operation of others. The four Gospels in a detached form, have been some time in circulation, and the demand is so considerable that a second edition will probably be called for, by the time the whole has left the press.

From *Howrah* it is reported that the congregation has, on the whole, increased during the past year, but it still retains a fluctuating character, owing to the changes so constantly occurring among the inhabitants of the place. Mr. THOMAS has had the pleasure of admitting four members into the church, and another candidate was about to be received. A native Bungalow has been erected in the neighboring village of *Sulkea*, where the gospel is proclaimed twice a week; the attendance varying from twenty to fifty. By the road side, also and under trees, here and in the neighboring villages, the word of the kingdom has been spoken, and tracts distributed, and sometimes very interesting discussions have taken place. Recently some people of the inhabitants of a village about four miles distant from *Sulkea* have come repeatedly to attend native worship there. One of these persons who keeps a school has introduced Christian books into it; but a spirit of opposition has been excited, chiefly through the influence of a leading Brahman in the neighborhood. The Native English School under the care of Mr. THOMAS continues to prosper.

At *Chitpore*, Mr. GEORGE PEARCE has been assisted in preaching to the heathen by a native brother who is very diligent and zealous in his attempts for the conversion of his countrymen. By their united labors the tidings of salvation have been ad-

dressed to multitudes in many places, both near and distant; in addition to which, Mr. PEARCE has continued the practice of itinerating among the villages bordering the Ganges, at the season most favorable for such excursions. His journals, afford a clear illustration both of the difficulties and encouragements attending labors of this description; and we are warranted by past experience to indulge the hope that the seed thus cast upon the waters shall be seen after many days.

Kharee, the most distant station connected with Calcutta, being about fifty miles from that city, has been visited with very merciful tokens of the divine goodness. "In the month of June last," our brethren inform us, "an attention to religion, much exceeding in its nature and extent what we have been privileged to witness at any other station, commenced; and in August, when brethren YATES and W. PEARCE visited the station, they had the delight of baptizing *fifteen*, whose knowledge, feeling, and what was testified and witnessed of their holy conduct, gave their brethren great satisfaction." At a subsequent visit, the work was found still in progress, and eight more were added to the church, having given equally satisfactory evidence of real conversion. Among these was an old man of seventy, whose great complaint was that he could not remember enough of divine truth to answer all the questions that might be proposed to him on his admission. "I hear and understand," said he, "the message of salvation by Christ,—I believe it,—it makes me happy,—but I cannot remember as I would." We asked him "Do you feel yourself a sinner?" "Oh yes," he answered, bursting into tears, "I know no one so great a sinner as I am." We inquired, "Do you believe in Christ?" He replied, "With all my heart; my hope rests entirely on him. I think of him and pray to him day and night. Oh, may I hope for salvation by him!" Affected by his entreaties and tears, and remembering Him who has compassion on the ignorant, we with delight assured him that the gracious Saviour was as willing as he was able to bless him; and that whosoever came unto Him, Christ would never cast out.

Including those who have been baptized at *Kharee*, and who are considered as forming part of the *Calcutta* native church, under the pastoral care of Mr. W. PEARCE, that church now consists of forty-four members, being an increase of twenty-four during the past year.

From the Tenth Report of the Female School Society, under the direction of our Calcutta brethren, we learn that the total number of pupils is 550, whose general progress affords their instructors much pleasure.

Mr. LESLIE has been enabled to persevere in his active exertions at *Monghyr* and its vicinity, and the church under his care has received some recent additions, both European and native, of a very pleasing character. Among the former is a gentleman of rank in the civil service, who has since removed to a considerable distance from *Monghyr*, but with the full purpose of employing his influence to promote the diffusion of that gospel, on which all his own hopes are fixed. Numbers of youth continue to go forth from the schools at this station, not only able to read the Christian Scriptures, but with many of the sentiments contained in them engraven on their memories. Nor have opportunities been wanting of bringing these sacred truths under the notice of persons of a widely different class. When visiting the large annual fair at *Hadjipore*, which is frequented by many of the native Mohammedan princes, Mr. LESLIE succeeded in obtaining interviews with several of them, and conversing on the contents of the Scriptures which he had previously submitted to their perusal. One of these personages appeared to be very candid in his inquiries, and much in earnest to discover the truth. He had perused the New Testament, and referred, as is common among Mohammedans, to the 16th of John, as containing proof that his prophet was foretold as the Comforter. When reminded that the Comforter in question was promised to the disciples then present with Jesus, and that these had all died before Mohammed was born, he felt at once that his own view of the subject could no longer be sustained, and eagerly sought further information. Perhaps this interesting individual may never have another opportunity of conversing with a minister of Christ: but the inspired volume is in his hands—may it please God by its means to render him wise unto salvation!

The accounts from *Ceylon* show the continued assiduity with which our missionary brother, Mr. DANIEL, prosecutes his great work. Having vigorously applied to the study of the Singalese language, he began preaching in it to the natives in little more than a twelvemonth after his landing, and had the satisfaction to know that enough was understood to give his hearers an acquaintance with the way of

salvation by Christ. The English congregation in the Fort has considerably declined; chiefly in consequence of the removal of the 78th regiment, which contained about half the members of the church, to *Candy*. Twenty-three had been baptized during the year; and, though temptation had drawn some aside, many remained steadfast in their Christian profession. The native congregation in the Grand Pass wears a very pleasing aspect; and four persons from this class of attendants on public worship have been baptized, two of whom have joined the church at Hanwell. Mr. DANIEL has opened several preaching stations in different parts of *Colombo*, and visits six or seven of the surrounding villages also. At some of these, the audiences appear very serious and attentive, and a desire is expressed to leave the worship of Boodh, and devote themselves to the service of the true God. At the request of the other missionaries in *Colombo*, Mr. DANIEL has drawn up a tract on Mohanmedanism for the benefit of that class of the population, amounting, it is said, in *Colombo* alone, to 8000 or 9000. This tract will probably be printed by the *Colombo Tract Society*. The schools also, begun and carried forward by Mr. DANIEL'S OWN family, have prospered, notwithstanding many discouragements, and bid fair to be of great benefit to the rising generation.

Mr. BRUCKNER, having completed the printing of his Javanese New Testament, returned to his former station at *Samarang* about a twelvemonth ago, and experienced a very friendly reception. He carried with him a considerable number of tracts, which excited so much attention, that crowds surrounded his house to procure them, many of whom came from places forty or fifty miles distant. This circumstance led the police to interfere and render it necessary for Mr. BRUCKNER to repair to *Batavia* and appeal in person to the Dutch Governor-General, by whom the temporary prohibition was taken off, and Mr. B. permitted to resume his labors without further molestation.

WEST INDIES.

The church at *East Queen Street, Kingston*, received with much thankfulness our brother Mr. SHOVELLER, and after he had officiated among them for three months, united most cordially in inviting him to become their pastor. About the same time he was favored to witness a large accession to the church, one hun-

dred and fifty-six persons being admitted to its communion on the first Sabbath in August. Cheered by such a happy commencement of his labors, and refreshed by the indications of genuine and fervent piety among the people of his charge, Mr. SHOVELLER devoted himself with his whole heart to the duties of his office, and sought, by every practicable mode, to promote the interests of his flock. But it pleased Him *who seeth not as man seeth*, soon to remove his servant from the toils and dangers of this troubled scene to his heavenly rest. He died after four days' illness, on the 12th of December last, exhibiting in his last moments the calm resignation, not unmingled with joy and gladness, of the faithful servant discerning the approach of his Lord. He was interred amidst the lamentations of thousands on the following day, when several clergymen and missionaries from the Wesleyan connexion took part in the funeral solemnities. The bereaved church has since been supplied by the conjoint labors of Messrs. TINSON and CLARKE, the latter of whom baptized, on the last Sabbath in December, 127 individuals, most of whom had been examined for admission by our deceased brother.

Amidst much anxiety and fatigue from his exertions in erecting two places of worship, viz. at *Hoyes Savannah* in the parish of *Vere*, and at *Old Harbor*, Mr. TAYLOR has been refreshed by witnessing the progress of the spiritual building at each station. Ninety nine were baptized at *Old Harbor*, June 12; and 111 in *Vere* the following Sabbath. Each of this large number of candidates was examined separately; and, though the uncouth dialect of some of them rendered an interpreter necessary, the proofs of a work of grace on their hearts were very satisfactory.

The prospects of Mr. ABBOTT, at *Lucea* and its neighborhood, were as pleasing as those of any other missionary on the island; though he felt the pressing need of sufficient accommodation for those who flocked to hear the words of eternal life. When it is stated that this newly formed church consisted in Nov. last, of 154 members, besides 764 inquirers, and that their place of worship would not contain more than 400, we cannot wonder that he should remark, "Could you witness only for one Sabbath the numbers who are compelled to stand without the doors listening to the word, I am sure you would see the importance of immediately procuring a place that would, at least, shelter the hearers from the scorching rays of the sun,

or the heavy showers which in these parts descend so suddenly."

At *Green Island* also, Mr. ABBOTT has been favored with equal success. Forty-nine persons were baptized there in September, and between thirty and forty in December. Two other secondary stations also are mentioned.—*Claremont* and *Ginger Hill*, at which the gospel had been introduced, places to preach in having been gratuitously provided by some of the resident proprietors.

The church at *Falmouth*, in which town our first missionary, the late Mr. ROWE, began his pious labors nineteen years ago, has continued to prosper under the care of its zealous and affectionate pastor, Mr. KNIBB. In November last he stated that the clear increase of members for the preceding quarter had been fifty-two; of inquirers, 412.

Our communications from Mr. NICHOLS, who resides at *St. Ann's Bay*, and supplies also *Ocho Rios*, and *Brown's Town*, show that a spirit of inquiry after truth prevails at each of these places. Thirty-six have been received into the church by baptism.

In the commencement of the year 1832, the unhappy rebellion broke out among the slaves of Jamaica. Unprincipled men, whose hearts rose in opposition to the progress of the cause of Christ, took this as a fit opportunity to endeavor to crush the advances of Christianity. By wicked attempts to implicate the missionaries as the prime movers of the rebellion, they excited against them a bitter persecution. No charge however, could be substantiated so as to convict them; and after having been counted worthy to suffer awhile for the name of Christ, they were set at liberty. The property of the Society, to a large amount, was destroyed, at nearly 20 different stations, the ministers driven away from their charge, for a time, and the churches, left like lambs upon the mountains. We rejoice to say that all is quiet again, and it is hoped the Society will be remunerated, and the missions, thus exposed to public notice, will hereafter shine like gold, refined in the furnace.

SOUTH AFRICA.

At the previous annual meeting of the Society, it was stated that Mr. Davies would sail as soon as opportunity offered, to establish a station in South Africa. After wait-

ing a considerable time, he embarked with his family in Jan. 1832.

They were not permitted, however, to reach their desired haven, having been wrecked under circumstances of peculiar distress, off one of the Cape Verd Islands, early in April. The lives of Mr. and Mrs. DAVIES were mercifully preserved, and they have since returned to England, intending still to prosecute their voyage by the first favorable opportunity.

Episcopal Missionary Society.

The contributions to the Domestic and Foreign Missionary Society, for the last year amount to upwards of \$16000, exceeding those of the preceding year by \$3600. The Society has under its care a station among the Indians at Green Bay, and one in Greece; and sustains a number of preachers in destitute parts of the U. S.

The school at Athens, in Greece, where Messrs. Robertson and Hill are stationed, is a place of much interest. One hundred and ten boys and one hundred and sixty-seven girls were, at the last date, receiving instruction. They are destined, we trust, to revolutionize the Greek Church, and introduce pure Christianity. The mission-press is constantly employed in useful labor.

A missionary magazine, edited by Rev. P. Van Pelt, secretary of the Society, was commenced in Jan. 1833. It is a pamphlet of 16 pages, 8vo., entitled "Missionary Record of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The numbers already published present journals of interest. It will doubtless prove an efficient aid in the cause; and we hope often to glean from it stirring extracts.

ORDINATIONS.

MR. WILLIAM T. BOYNTON, ord. pastor at Gillettsville, N. Y., Dec. 6, 1832.

REV. RICHARD FULLER, ord. pastor at Beaufort, S. C., Jan. 13. On the same day, Messrs. F. B. Baker and William Fuller were ordained as Deacons, and 107 persons were baptized and admitted to the church.

MR. FERONDA BESTOR, ord. pastor of the Baptist church at Seekonk Mass. Jan. 22.

MR. ABSALOM B. EARL, ord. pastor of the Baptist church in Truxton, N. Y., Jan. 30.

MR. LEWIS RAYMOND, ord. pastor of the Baptist church at Lawrence, Otsego Co. N. Y. Feb. 21.

MR. SAMUEL WHITE, ord. evangelist in New York city, March 4.

Account of Moneys from Feb. 26 to March 23, 1833.

From Miss Martha V. Ball, for one quarter's payment towards educating a Burman child, named Lydia M. Malcom,	6,25
A member of Fed. St. Bap. Church, for Bur. Miss., per Rev. H. Malcom,	1,00
Mr. Cullen Townsend, for Bur. Miss., per Mr. William Nichols,	1,00
A few friends in the Baptist Church in Canton, Mass., for the support of a child in Burmah, to be named Lucinda Gill, per Mr. Friend Crane,	25,00
Mrs. Mary Arnold, Providence, R. I. for Bur. Miss., per Mr. William Nichols,	2,00
The "Female Juvenile Miss. Soc. of Greenville, S. C." for For. Miss., per Rev. W. B. Johnson,	40,00
The "Young Men's Tract Soc. in Cambridge, Mass." for printing Tracts in Burmah, per Mr. W. B. Hovey,	10,00
A female friend to missions, for Bur. Miss., per Miss Lambert,	1,00
A friend to missions, having been contributed by two children for Bur. Miss., accompanied by the following note:—	,50

"Sir,

"Half the enclosed was received from a little boy six years of age. The gift is small, yet it may be said of the giver, 'he hath done what he could;' for he 'cast in *all* that he had.' While on his death-bed, little John —, requested his teacher to 'take the money and buy a Testament for those little heathen children, who have no one to tell them of Christ.' The remaining twenty-five cents was received from another little boy, who denied himself the gratification of a sleigh-ride with his school mates, that he might send his money to the heathen.

'Gather up the fragments, that nothing be lost.'

A Friend of Missions."

From members of Bap. Ch. in Alexandria, D. C. as follows:—	
John Withers, for Bur. Miss.	\$50,00
Mrs. Low, to educate an Indian boy, named A. Faw,	30,00
Collected at Miss. Prayer Meeting,	30,00
Per Rev. S. Cornelius:—	
From Mrs. Long, widow of Rev. David Long, late of Shelburne, being avails of a string of gold beads, for Bur. Miss.—per Rev. David Pease,	6,37
Cyrus Alden, Treas. con. by Charlemont ch. for For. Miss.—pr Mr. Coley, Sunbury (Geo.) Juvenile Female Working Society, for Mrs. Wade's school, Burmah,—per Rev. H. J. Ripley,	3,63
Mr. A. S. Barber, for printing tracts in Burmah—four dollars of the same having been con. by two female friends in Simsbury,—per Mr. D. Green,	46,27
A young friend in Can.-port, being the avails of jewelry col. for Bur. Miss.	5,
A female friend in Milton, for Bur. Miss.,—per Eben. Bourne,	11,15
A friend in Raynham, Mass., as follows:—For Bur. Miss. 1,—printing tracts in Burmah, 1,—printing Bible in do. 1,	1,
	3,

LEVI FARWELL, *Ass't. Treas.*

ANNUAL MEETING.

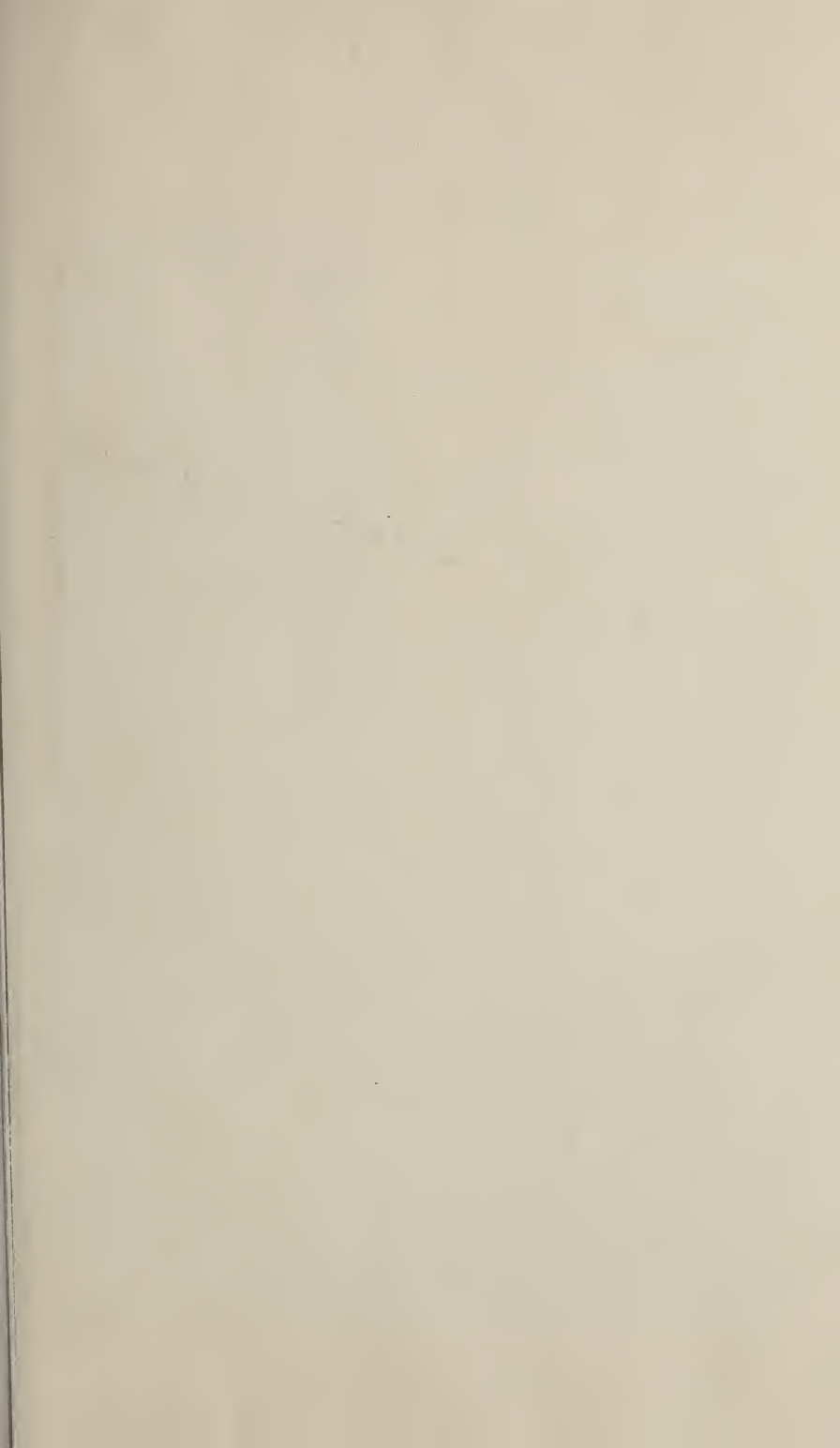
The Annual Meeting of the Board of the Baptist General Convention for Foreign Missions will be holden at the First Baptist church in Salem, Mass., to commence April 24, 1833, at 10 o'clock, A. M. The REV. B. T. WELCH, of Albany, is appointed to preach on the occasion, and the REV. BARON STOW, of Boston, his substitute.

L. BOLLES, *Cor. Sec.*

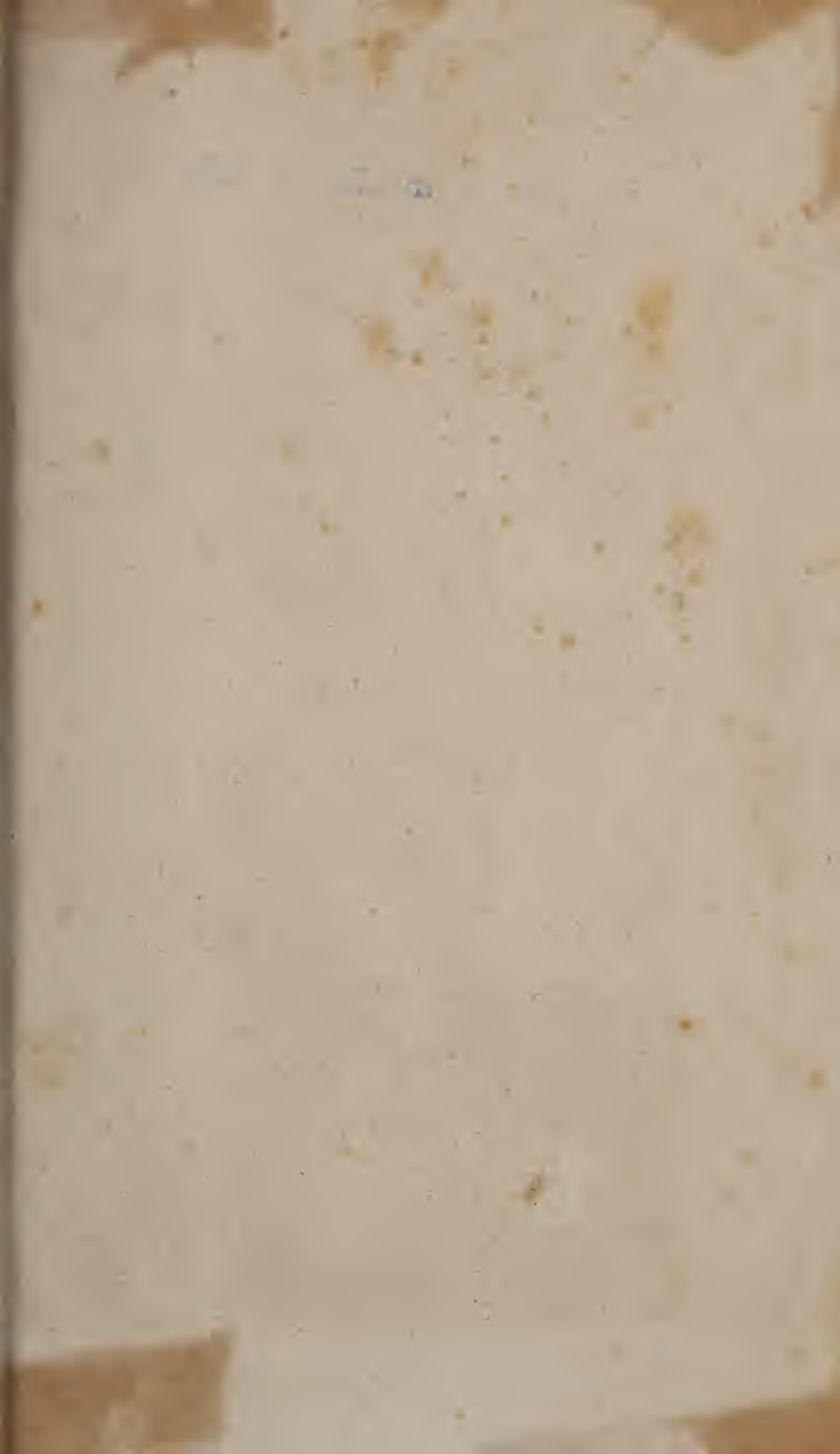
Boston, March 18, 1833.

Editors of Baptist Periodical Journals are requested to insert this notice.

NOTE.—A letter has just been received at the Missionary Rooms from the Treasurer of the Board, giving notice of his safe arrival at Charleston, S. C., on his way to the Valley Towns Station.





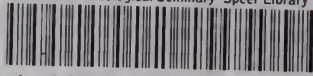


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